

Official
FLORIDA MONITOR

CONTAINING INSTRUCTION

IN THE

DEGREES OF

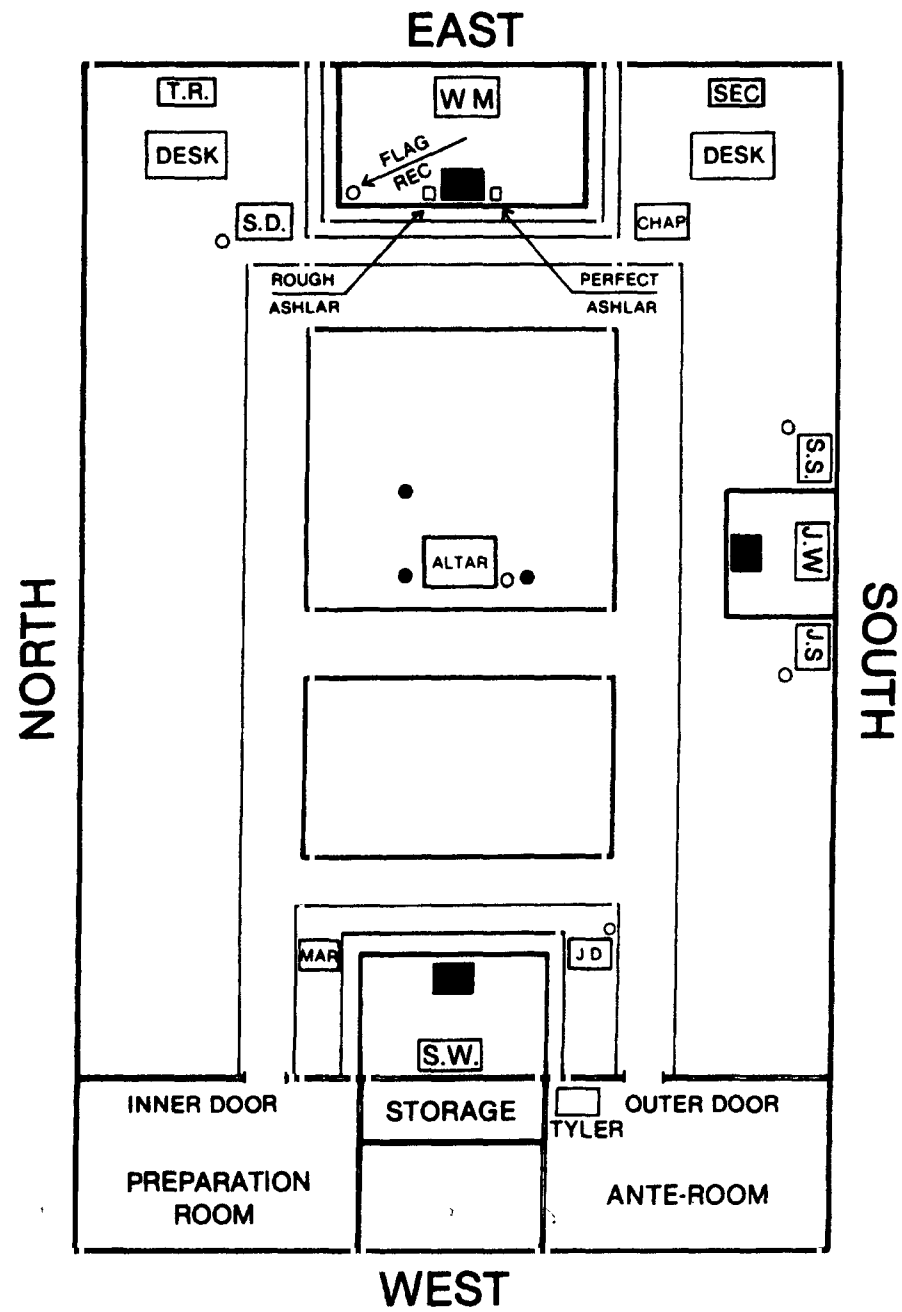
Entered Apprentice

Fellow Craft

Master Mason

Graveside
Funeral Services

TWENTY-SECOND EDITION
(POCKET VERSION)
1992
CORRECTED 1996



The Grand Lodge of Free and Accepted Masons



of the State of Florida

D HAYWARD STUCKEY
GRAND MASTER

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EXECUTIVE ORDER NO. 6

I, D. Hayward Stuckey, Grand Master of Free and Accepted Masons of Florida, do hereby issue the following Executive Order:

1. That the Committee on Work, under the direction of R.W. James W. Creecy, Chairman, immediately review the current editions of the Official Blue and Brown Florida Monitors and make corrections of any misspelled, incorrect, omitted, or unnecessary words therein, being cautious and careful not to change in any manner the properly adopted words, phrases, procedures or ceremonies according to the requirements of Regulations 38.02, 38.03, 38.04 and Article XV, Section 5 of the Constitution.

2. When said Monitors have been corrected, they are to be submitted to me for my review before being turned over to the Corporate Board for approval and printing.

THIS EXECUTIVE ORDER DATED AND ISSUED THIS 18TH DAY OF JANUARY, A.L. 5992, A.D. 1992.

D. Hayward Stuckey
D. Hayward Stuckey, Grand Master

ATTEST:

William G. Wolf
William G. Wolf, Grand Secretary



"Remember Our Masonic Home in Your Will"

The Most Worshipful Grand Lodge E & A M of Florida



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January 20, 1992

M. W. D. HAYWARD STUCKEY
GRAND MASTER OF MASONS OF FLORIDA
103 AIRPORT BLVD.
PENSACOLA, FL 32503

Dear Grand Master,

In accordance with your Executive Order No. 6, the Blue and Brown Monitors have been carefully and cautiously reviewed and corrections made of any misspelled, incorrect, omitted or unnecessary words therein.

We herewith submit the material prepared for publication of the new editions of the Blue and Brown Monitors for your consideration, and, with the approval of the Corporate Board, for printing and publication.

Respectfully and Fraternally submitted,

James W. Creecy	Chairman
Bennie F. (Bill) Bowden	Zone 1
Joseph A. Williams	Zone 2
James H. Pierson	Zone 3
John H. Linebarrier	Zone 4
James E. Bishop	Zone 5
Wilbur J. Smith, Sr.	Zone 6
John A. Mangialetto	Zone 7

"Remember Our Masonic Home in Your Will"

FLORIDA MASONIC MONITOR (POCKET VERSION)

CONTAINING INSTRUCTION IN
THE ENTERED APPRENTICE DEGREE,
THE FELLOW CRAFT DEGREE
THE MASTER MASON DEGREE
AND
GRAVESIDE FUNERAL SERVICES

TWENTY-SECOND EDITION

APPROVED BY

M.: W.: D. HAYWARD STUCKEY

Grand Master

GRAND LODGE, F. & A. M. OF FLORIDA

1992

CORRECTED 1996

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Florida Masonic Work

INTRODUCTION

ORIGIN OF MASONRY AND ITS ADVANTAGES

From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. Thus science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets of the profession disseminated unbounded philanthropy.

Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the

whole terrestrial globe. Wherever the arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes a universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, and know that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral Brother, tough of a different persuasion, engage his esteem; for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a Brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men are avoided, while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the Art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a Mason may find a friend and in every climate a home.

Such is the nature of our institution, that in the Lodge, which is confined to no particular spot, union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart and heightens cool approbation into warm sympathy and cordial attention.—Preston.

THE LODGE AND ITS GOVERNMENT

1. The room in which a certain number of Freemasons assemble, for business connected with the Fraternity, is called a Lodge. The assembly, or organized body of Freemasons, is also called a Lodge, just as the word Church is expressive both of the congregation and the place in which they meet to worship. A Lodge of Freemasons, to be legally constituted, must be in possession of an unreclaimed Charter granted by the Grand Lodge in whose jurisdiction it is situated; the Book of the Law, the Square and Compasses; the Book of Constitutions; a Code of By-Laws; its Officers, and a sufficient number of members to perform the ceremonies pertaining to the Order. (The number necessary is provided by regulation.)

2. The Constitutional Officers of a Lodge are the Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Senior and Junior Stewards, and Tyler, to which may be added a Marshal, a Chaplain and an Organist.

3. A Lodge must assemble at least once a month for work and instruction. 4. A Particular Lodge has the right to do all the work of Ancient Craft Masonry; to be represented at all the Communications of the Grand Lodge; to elect and install its Officers, to increase its numbers by the admission of new members, and no member can be forced upon a Lodge without its consent; to make for its government By-Laws not conflicting with the laws and edicts of the Grand Lodge; to exclude a member, on cause shown, temporarily or permanently; to levy tax on its members by By-Laws; to appeal to the Grand Lodge or Grand Master from the decision of its Master; to exercise penal authority over its own members, and over all unaffiliated Masons living within the limits of its jurisdiction, and to change its time and place of meeting within the town or city designated in its Charter by amendment to its By-Laws.

5. A Lodge Under Dispensation is a preliminary organiza-

tion of Freemasons, acting under authority from the Grand Master, and is not entitled to representation in the Grand Lodge, cannot elect or install Officers, is without authority to adopt By-Laws or a seal, but is authorized to frame proposed By-Laws, to be submitted with application for Charter.

QUALIFICATIONS OF CANDIDATES

The qualifications that are essential in those who apply for initiation into the mysteries of Freemasonry are of two kinds, Internal and External.

It is true that the ritual of the First Degree says that "it is the internal and not the external qualifications which recommended a man to be made a Mason;" but the context of the sentence shows that the external qualifications there referred to are "worldly wealth and honors." The ritual, therefore, has of course no allusion to the sort of external qualifications which are here to be discussed.

The internal qualifications of a Candidate are those that lie within his own bosom, and are not known to the world. They refer to his peculiar disposition toward the institution — his motives and design in seeking an entrance into it. Hence, they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declarations.

The external qualifications are those that refer to his outward physical fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a Committee appointed for that purpose.

The person who desired to be made a Mason must be a man, believing in the existence of a Supreme Being, and of a future existence; at least twenty-one years of age; of good moral character, temperate, industrious and capable of reading and writing, and earning an honest livelihood; he must come of his

own free will and accord, uninfluenced by mercenary or other improper motives; be of sound mind and body; and not deformed or dismembered.

Any doubt of physical conformation should be referred to the Grand Master. The use of an artificial substitute by candidates, to comply with the requirements of the ceremonies is not permitted except by special dispensation from the Grand Master for exceptionally good cause shown.

ADMISSION OF CANDIDATES

By the regulations of the Fraternity, a candidate for the Mysteries of Masonry cannot be initiated in any regular Lodge without having been proposed at least one month prior to ballot, unless a Dispensation be obtained in his favor. All petitions for the Degrees of Freemasonry must be made in writing at a Stated Communication of the Lodge, giving name, residence, age, occupation, and references. The form of petition is prescribed by Regulation.

OPENING AND CLOSING THE LODGE

In all the regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country in the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are sometimes important. When they impress awe and reverence on the mind, and engage the attention by external attraction to solemn rites, they are interesting objects. These purposes are affected by judicious ceremonies, when regularly conducted and properly arranged. On this ground, they have received

the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely means to end well; and it has been properly remarked that when order and method are neglected at the beginning, they will seldom be found at the end.

The ceremonies of opening and closing a Lodge with solemnity and decorum therefore are universally admitted among Masons, and differ in each of the Degrees, but so slightly as not to affect their general character. They must, therefore, be considered in reference to the several purposes that they are designed to accomplish.

To conduct these ceremonies with propriety ought to be the peculiar study of every Mason, especially those who have the honor to serve in our Communications. To persons who are dignified, every eye naturally is directed for propriety of conduct and behavior; and from them other Brethren who are less informed naturally will expect to derive an example worthy of imitation. From a share in these ceremonies no Mason can be exempted. This is the first request of the Master and the prelude to all business. As soon as it has been signified that the Lodge is about to be opened every Officer should repair to his station or place, and the purpose of the Communication should become the sole object of attention.

A Lodge must always be opened in the Third Degree for the transaction of any business except that of initiating or passing a candidate into the mysteries of the First or Second Degree or for examination in the catechism of those Degrees. The Master may conduct the business of the Lodge in accordance with the Suggested Order of Business, or the Master may rearrange the Suggested Order of Business as his judgement and sound discretion may dictate. The first business after opening, if it be a Stated Communication, must be the reading of the minutes of the preceding Communications, Stated or Called, for the information of the Brethren and final adoption.

The Lodge must always be opened and closed with prayer.

TYLER'S OATH

(All present at an examination conducted on a catechism to see if a Brother is eligible to visit a Lodge must take the Tyler's Oath. This does not apply when a Brother is being examined for advancement to another Degree.)

(The Chairman of the Examining Committee will be referred to as "CHAIRMAN.")

CHAIRMAN:

(Speaking to all present.)

Each of you will place your right hand upon the Holy Bible. (done)

Each of you will say: "I,"—(done)

pronounce your name,—(done)

and repeat after me.

Do solemnly swear or affirm.

(Each person present may use either the word "swear" or "affirm.")

ALL OTHERS:

(Repeat.)

CHAIRMAN:

That I have been regularly initiated an Entered Apprentice,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

passed to the degree of Fellow Craft,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

and raised to the sublime degree of Master Mason,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

in a regular Lodge of Free and Accepted Masons,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

and that I am not laboring under any charge of suspension or expulsion from the Order,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

and know of no reason why I should not be allowed to sit with my Brethren,

ALL OTHERS:

(Repeat.)

CHAIRMAN:

so help me God.

ALL OTHERS:

(Repeat.)

FLAG CEREMONY
(OPTIONAL)

WORSHIPFUL MASTER:

(Gives one rap of the gavel to call the Brethren to order.)

Brethren, let us come to order.

(Gives three raps of the gavel to call up the Brethren.)

Brother Senior Deacon, present the Flag of our Country west of the Altar.

SENIOR DEACON:

(When addressed (without his rod) takes the Flag from its receptacle on the northwest corner of the dias, and proceeds to a place west of the Altar, and stands with the staffed Flag held in front of him, facing east.)

WORSHIPFUL MASTER:

Brethren, join me in the Pledge of Allegiance to the Flag of our Country.

WORSHIPFUL MASTER AND BRETHREN:

"I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one

nation under God; indivisible, with Liberty and Justice for all."

(During the pledge and while the Flag is being conveyed from and to its place in the East, the Brethren stand with right hands over their hearts; except such as may be in Military Uniform, who may stand at right hand salute.)

WORSHIPFUL MASTER:

Brother Chaplain, lead us in prayer.

CHAPLAIN:

(Prayer may be offered at the Altar while kneeling or while standing at the Chaplain's place in the Lodge. This is optional with the Worshipful Master.)

Almighty Father of us all, humbly we ask Thy blessing upon this symbol of our land, our homes, our liberties, more especially we beseech Thee to open our eyes that we may more fully enshrine within our hearts the heritage which is ours, the value of our liberties, the glory of that symbol before which we bow in reverence only less than that which we kneel to Thee. Suffer us all to pledge anew in our hearts, as we have pledged with our lips, an undying devotion to the Flag which stands for the America we love. Amen!

(If the Chaplain goes to the Altar for prayer, he rises after saying "amen" and returns to his place and remains standing until the gavel is sounded by the Worshipful Master.)

WORSHIPFUL MASTER:

Brother Senior Deacon, return the Flag to its place of

honor in the East.

SENIOR DEACON:

(The Senior Deacon carries the Flag to the East and slowly and reverently places it in the receptacle, and then returns to his place in the Lodge and remains standing until the gavel is sounded by the Worshipful Master.)

WORSHIPFUL MASTER:

(Gives one rap with the gavel to seat the Brethren.)

(Either of the following prayers may be used at opening:)

PRAYER
USED AT OPENING

CHAPLAIN:

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that, "where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with Thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen!

BRETHREN:

So mote it be!

OPTIONAL PRAYER USED AT OPENING

CHAPLAIN:

Great Architect of the Universe! In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with Thine own love and goodness—that the Lodge at this time may reflect that order and beauty which reign forever before Thy throne. Amen!

BRETHREN:

So mote it be!

OPENING CHARGE (OPTIONAL)

WORSHIPFUL MASTER:

The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation; therefore, we should seek it. Let us then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence and the promotion of a correct knowledge of the duties we owe to God, to our neighbor and to ourselves. Let us be united, and practice with diligence the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is useless parade to talk of the subjection of irregular passions within the walls of the Lodge if we permit

them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestleboard, and improve in everything that is good, amiable and useful. Let the benign Genius of the Mystic Art preside over our councils and under her sway let us act with a dignity becoming the high moral character of our venerable Fraternity.

(An Ode may be sung.)

(Either of the following prayers may be used at closing:)

PRAYER USED AT CLOSING

CHAPLAIN:

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds, that we may each one of us practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou has given us in Thy Holy Word. Amen!

BRETHREN:

So mote it be!

OPTIONAL PRAYER USED AT CLOSING

CHAPLAIN:

And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication and, as we are about to separate, we ask Thee to keep us under Thy protecting care until we are called together again. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. Amen!

BRETHREN:

So mote it be!

CLOSING CHARGE (OPTIONAL)

WORSHIPFUL MASTER:

Brethren, you are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate and discreet. Remember that, at this Altar, you have promised to befriend and relieve every Brother who shall need your assistance. Remember, also, that you have promised to remind him, in the most tender manner, of his failings, and to aid his reformation; to vindicate his character when wrongfully traduced; and suggest in his behalf the most candid and favorable circumstances. Is he justly reprehend-

ed? Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the household of the faithful.

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. Let it not be supposed that you have here labored in vain, and spent your strength for naught; for your work is with the Lord and your recompense with your God.

Finally, Brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you!

(An Ode may be sung at closing—it is optional with the Worshipful Master.)

BENEDICTION

WORSHIPFUL MASTER:

May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! Amen!

BRETHREN:

So mote it be!

SUGGESTED ORDER OF BUSINESS

Flag Ceremony (before opening the Lodge.)

Reading Minutes for information and final adoption.

Report of the Master of the business before the Lodge.

Reports of sickness and distress.
 Reports of petitions filed with the Secretary.
 Reference of petitions to Committees.
 Reports of Committee on Petitions.
 Balloting.
 Reports of Special Committees.
 Unfinished Business.
 General business and work.
 Reading of Minutes for approval before closing.
 (For authority of the Worshipful Master see Article X,
 Section 6, of the Constitution, and Regulations 20.04,
 20.06 and 25.27.)

PRESERVATION

In order to preserve our Ceremonies from innovation, it is essentially necessary that every Officer should be thoroughly acquainted with them, and that a firm determination should exist among the Craft to admit no change. A few words here or there may not in themselves appear of much consequence, yet, by frequent repetition, we become accustomed to them, and thus open the door to evils of more serious magnitude. There is, and there can be, no safety but in a rigid adherence to the Ancient Ceremonies of the Order.

INSTRUCTION TO OFFICERS

(In the preparation of a candidate for the Entered Apprentice Degree it is important that those who have his preparation in charge create an atmosphere of sanctity about the Preparation Room. At the time of the reception of a Candidate for this degree the Lodge is symbolic of the world and his initiation symbolic of birth into the new life upon which he is about to enter. There he stands without our portals, on the threshold of a new Masonic life, in

darkness, helpless, ignorant and destitute. Having been wandering amid the errors and subjected to the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking new birth and the withdrawal of the veil that conceals Divine Truth from his uninitiated sight. The Ceremonies of reception and initiation, therefore, should be conducted with dignity and decorum, and the Degree conferred in an impressive manner, remembering that the first impressions of a candidate often are the most lasting.)

Balloting on Petitions for the Three Symbolic Degrees

(This procedure may be adapted to voting on other matters before the Lodge where a ball ballot is to be used. See the Digest of the Masonic Law of Florida, Article X, Section 16 of the Constitution, Regulations 35.01 through 35.13, and accompanying Rulings and Decisions for more information.)

SECRETARY:

(Reads the report(s) of the Investigation Committee(s).)

WORSHIPFUL MASTER:

Brother Senior Deacon,

SENIOR DEACON:

(Rises when addressed.)

WORSHIPFUL MASTER:

Prepare the ballot box.

Note:

(The ballot box drawer should be lined with a soft material so as to cushion the impact of balls and cubes. Multiple ballot boxes are not to be used as they can cause extreme confusion if voting on more than one or different groups of petitions at the same time. Ballot boxes should contain sufficient balls and cubes to allow every Brother to vote his conviction on each ballot.)

SENIOR DEACON:

(Holding up the drawer of the ballot box so the Wardens can see that there are no balls or cubes in it, he says:)

Brother Junior Warden, behold the ballot box.

Brother Senior Warden, behold the ballot box.

(After the Wardens acknowledge the empty drawer of the ballot box, he then places the open ballot box on the pedestal in the East.)

WORSHIPFUL MASTER:

(Inspects the ballot box and then closes it. No more than five petitions for the Degrees may be taken collectively. When there is more than one petition and the Committee reports are favorable on some and unfavorable on others, a separate ballot must be taken on each petition where the Committee report is unfavorable. Collective ballots may not be taken on mixed kinds of petitions, such as: for the Degrees, affiliation, reinstatement, etc., even if the Investigation Committee reports are favorable.)

Brethren, we are called upon to ballot on the petition(s)

of Mr. (Messrs) Full Name, (Full Name, Full Name, Full Name and Full Name) to receive the three Symbolic Degrees of Freemasonry. The report(s) of the Investigation Committee(s) is (are) favorable. White balls elect and Black cubes reject.

Be careful with your ballot!

Note:

(On single/individual petitions, the Worshipful Master would report favorable/unfavorable as reported by the respective Investigation Committee.)

WORSHIPFUL MASTER:

(Salutes the ballot with the Due Guard and Sign, casts his ballot, and then says:)

Brother Senior Deacon, present the ballot box to (the Treasurer*), the Senior Warden, the Junior Warden, and the Secretary for their ballot, and then place it upon the Altar (a table West of the Altar).

*(*Note: The Treasurer may ballot first only when he is occupying his regular place in the Lodge.)*

(The ballot box is to be placed on the Altar, north of the Bible, or on a pull out shelf on the west side of the Altar especially designed for this purpose. In the event the Altar is too small to hold the Bible and the ballot box, a small table should be placed next to the Altar, on the west side.)

SENIOR DEACON:

(After carrying out the order of the Worshipful Master, takes a place in front of the Senior Warden's station, facing the Worshipful Master. That position enabling him to control the line(s) of Brethren on the

north and/or south side(s) of the Lodge room preparatory to balloting. That position also preventing him from inadvertently observing the ballot of any Brother, since the ballot box will be obscured while ballots are being cast.)

WORSHIPFUL MASTER:

Brethren of this Lodge, line up west of the Altar and proceed to ballot.

BRETHREN:

(Form lines from west to east on either the north or the south side of the Lodge room. At the direction of the Senior Deacon, each Brother proceeds to the Altar, salutes with the Due Guard and Sign, and then casts his ballot. In the event that lines form on both the north and south sides, the Senior Deacon will begin the balloting with the first Brother on the west end of the south line, followed by the first Brother on the west end of the north line, alternating one from the south line and then one from the north line until all Brethren in the lines have balloted. In any event, each Brother shall proceed to the ballot box only when directed by the Senior Deacon.)

JUNIOR DEACON:

(After all Brethren in the lines have balloted, and at the Senior Deacon's direction, proceeds to the Altar, salutes, casts his ballot and then remains at the Altar for instructions from the Worshipful Master.)

WORSHIPFUL MASTER:

Brother Junior Deacon, retire and relieve the Tyler.

JUNIOR DEACON:

(Retires in the usual manner. He then controls the ante room door from outside the Lodge room. During balloting, no Brother should be allowed to enter or retire except by direct order of the Worshipful Master, nor should any alarm be made except under the most unusual, dire, or emergent circumstances.)

TYLER:

(Enters the Lodge in the usual manner, and remains at the Altar Line.)

Note: (The Altar Line is an imaginary line running North and South, approximately three (3) short steps West of and parallel to the Altar.)

WORSHIPFUL MASTER:

Brother Tyler, (repeats the instructions and reads the Investigation report(s) as given the other Brethren.)

TYLER:

(Proceeds to the Altar, salutes, casts his ballot, and then retires in the usual manner.)

JUNIOR DEACON:

(Enters the Lodge in the usual manner and then repairs to his place in the Lodge.)

WORSHIPFUL MASTER:

Brethren, have all members of this Lodge who are present balloted?

SENIOR DEACON:

(After waiting sufficient time to see if any Brother has overlooked balloting, proceeds to the Altar, salutes, casts his ballot, and remains at the Altar.)

WORSHIPFUL MASTER:

I declare the ballot closed!

(Gives one rap to seat any standing Brothers.)

Brother Senior Deacon, take charge of the ballot box and present it in the South, West, and East.

SENIOR DEACON:

(Takes charge of the ballot box and presents it to the Junior Warden, then turns his back while the ballot is being inspected.)

JUNIOR WARDEN:

(Rises when the ballot box is placed upon his pedestal, inspects the ballot, and then closes the ballot box. He remains standing until seated by the Worshipful Master.)

SENIOR DEACON:

(Again takes charge of the ballot box and presents it to the Senior Warden, then turns his back while the ballot is being inspected.)

SENIOR WARDEN:

(Rises when the ballot box is placed upon his pedestal, inspects the ballot, and then closes the ballot box. He remains standing until seated by the Worshipful Master.)

SENIOR DEACON:

(Again takes charge of the ballot box and presents it to the Worshipful Master. He then takes a place a few feet toward the Northeast, facing South and remains there to return the ballot box to its resting place in the Lodge room, or to prepare it for other balloting.)

WORSHIPFUL MASTER:

(Rises when the ballot box is placed upon his pedestal.)

Brother Junior Warden, how do you find the ballot in the south?

JUNIOR WARDEN:

Clear (Dark) in the South, Worshipful Master.

WORSHIPFUL MASTER:

Brother Senior Warden, how do you find the ballot in the West?

SENIOR WARDEN:

Clear (Dark) in the West, Worshipful Master.

WORSHIPFUL MASTER:

(Opens the ballot box and inspects the ballot. If found clear by himself and the Wardens, he then destroys the ballot and returns the ballot box to the Senior Deacon.)

Note:

(In case one or both wardens report the ballot results differently from the findings of the Worshipful

Master, the Worshipful Master will order the Senior Deacon to again present the ballot box in the South, West and East; when done, he will again ask the Wardens how they find the ballot. The Wardens and the Worshipful Master must find the same results before any declaration can be made, either acceptance or rejection.)

SENIOR DEACON:

(Returns the ballot box to its resting place and takes his seat, or retains it if additional balloting is anticipated.)

WORSHIPFUL MASTER:

Brethren, by your clear ballot, you have elected Mr. (Messrs) Full Name, (Full Name, Full Name, Full Name, and Full Name) to receive the three Symbolic Degrees of Freemasonry.

(Gives one rap to seat the Wardens.)

Note:

(If one or more black cubes appear in the ballot box on a collective ballot, or only one black cube on the first ballot of an individual petition, the Worshipful Master will destroy the ballot, but will not use the declaration as if elected; he will say instead:

Brother Senior Deacon, reprepare the ballot box.

SENIOR DEACON:

(Prepares the ballot box as before. A ballot will then be taken, using the regular procedure, on each petition separately if a black cube(s) appeared on a col-

lective ballot, or on the same petition again if done individually and only one black cube appeared on the first ballot. If only one black cube appears on a collective ballot, it is not to be considered when balloting on the individual petitions. Rejection of a petition can only be made on an individual ballot, not on a collective ballot, nor with one black cube on the first ballot on an individual petition. Rejection can only occur when two or more black cubes are cast on the first individual ballot, or one black cube the first and one or more on a successive individual ballot.)

WORSHIPFUL MASTER:

Note:

(When two or more black cubes are cast upon a single petition on the first ballot, or one or more black cubes on the second ballot, the Worshipful Master destroys the ballot and then will say:)

Brethren, by your dark ballot you have rejected the petition of Mr. Full Name to receive the three symbolic Degrees of Freemasonry.

(Gives one rap to seat the Wardens.)

SENIOR DEACON:

(Returns the ballot box to its resting place and takes his seat, or retains it if additional balloting is anticipated.)

Entered Apprentice Degree

First Section

SENIOR DEACON:

(In the preparation room speaks to the Candidate(s) and introduces the Stewards, then speaking to the Candidate(s) says:)

Mr. (Messrs.) *surname* (and surname), every Candidate, previous to his reception, is required to give his free and full assent to the following questions:

1. Do you seriously declare, upon your honor, that unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer *yourself* (yourselves) as (a) Candidate(s) for the mysteries of Freemasonry?

CANDIDATE(S):

(Give(s) acceptable response.)

SENIOR DEACON:

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

CANDIDATE(S):

(Give(s) acceptable response.)

SENIOR DEACON:

3. Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

CANDIDATE(S):

(Give(s) acceptable response.)

SENIOR DEACON:

Mr. (Messrs.) *surname* (and surname), the institution of which you are about to become a member is by no means of a light or trifling character, but of highest importance and profound significance. Freemasonry is a system of moral instruction anciently taught by types, symbols and allegorical figures. Even the ceremony of gaining admission is symbolical of an event which we must all sooner or later experience. You are doubtless aware that whatever a man may possess on earth, whether it be title, wealth, honor, or even "a good reputation" will not gain him admission into the Celestial Lodge above, but, before gaining admission there, he must become poor and penniless, blind and naked, entirely dependent upon the sovereign will of the Supreme Grand Master above. In order to impress this more forcibly upon your mind, it is necessary t y b d o y outward a a c i a garb f y b the L.

Are y w t s t t regulation?

CANDIDATE(S):

????

SENIOR DEACON:

You w then b p f i a a h b w h g t w b y.

* * * * *

SENIOR DEACON:

Mr. surname, you are * * * * *

WORSHIPFUL MASTER: (RISES):

Mr. (Messrs.) *surname* (and surname), as Masons we are taught never to enter upon any great or important undertaking without first invoking the blessing of Deity.

* * * * *

PRAYER

(*At the Initiation of a Candidate*)

CHAPLAIN:

(*Standing at his place.*)

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention and grant that *this* (these) Candidate(s) for Masonry may (each) dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue *him* (them) with a competency of Thy divine wisdom, that, by the influence of the pure principles of our Fraternity, *he* (they) may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen!

BRETHREN:

So mote it be.

* * * * *

CIRCUMAMBULATION

JUNIOR WARDEN:



CHAPLAIN:

Behold, how good and how pleasant it is for Brethren to dwell together in unity.

SENIOR WARDEN:



CHAPLAIN:

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

WORSHIPFUL MASTER:



CHAPLAIN:

As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore. (133rd Psalm)

* * * * *

OBLIGATION

* * * * *

WORSHIPFUL MASTER:

In the beginning God created the heaven and the earth, And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God

moved upon the face of the waters. And God said. "Let there be light," and there was light. In humble commemoration of that august event, I say * * * *

(Advances to the Altar.)

My Brother(s) upon being * * * * *

The three * * * in Masonry are the Holy Bible, Square and Compasses.

The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to man, * * * *; the Square to the Worshipful Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because by a due attention to their use, we are taught to circumscribe our desires, and keep our passions within due bounds toward * * * * a Brother Mason.

The three * * * * are the Sun, Moon and Worshipful Master, represented by * * * *, and are thus explained: As the * * * * the Lodge.

* * * * *

APRON PRESENTATION

* * * * *

WORSHIPFUL MASTER:

You behold * * * * for the purpose of presenting you with a lambskin or white leather apron.* It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you, at this or any future period by king, prince, potentate, or any other person, except he be a Mason. It is hoped * * * * yourself (your-

selves) * * * *

Take it (them) * * * *, * * * * it
(them) * * * * an Entered Apprentice Mason.
* * * * *

WORKING TOOLS

WORSHIPFUL MASTER:

(Rises and steps out on the south side of his pedestal when the Senior Deacon and Candidate(s) approach his station.)

Being clothed * * * * *

The working tools of an Entered Apprentice Mason are the Twenty-four inch Gauge and Common Gavel.

The Twenty-four inch Gauge is an instrument made use of by operative Masons to measure and lay out their work, but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building—that house not made with hands—eternal in the heavens.

Agreeable to an ancient custom, it now becomes my duty to demand of you some mineral or metallic substance, not for its intrinsic value alone, but that it may be deposited among the archives of this Lodge to show that you were herein made a Mason.

* * * * *

CANDIDATE(S):

* * * *

WORSHIPFUL MASTER:

* * * * * yourself (yourselves) * * * *

CANDIDATE(S):

(May answer.)

WORSHIPFUL MASTER:

I well knew, my Brother(s), * * * *

You will now * * * * * corner.

SENIOR DEACON:

(Places Candidate(s).)

WORSHIPFUL MASTER:

You are now * * * * *, a just and upright man and Mason, (just and upright men and Masons), and I give it you strictly in charge ever to walk and act as such before God and man.

* * * * *

Second Section

THE WRITING CEREMONY

(At the direction of the Worshipful Master, the Senior Deacon is to conduct each individual candidate to the East where he will be instructed in the Writing Ceremony.)

Third Section

THE LECTURE OF THE ENTERED APPRENTICE DEGREE

WORSHIPFUL MASTER:

Brother Senior Deacon, provide the Brother(s) with (a) seat(s) to receive the lecture, which will now be delivered by _____. (or, which I will now deliver.)

LECTURER:

SYMBOLISM OF THE DEGREE

The First, or Entered Apprentice Degree of Freemasonry is intended, symbolically, to represent the entrance of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal source of all things—from the Grand Architect of the Universe—the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the First Degree is to symbolize that birth of intellectual light in the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

Those around you are your Brethren, ready to discharge all the offices of that intimate relation. They now bid you welcome to their number and fellowship, to their affections and assistance, to their privileges and joys; and through me they promise to protect you by their influence and authority, to advise you by their abilities and skill, to assist your need by their liberality and bounty, and to cheer you at all times with their kindness and love. Your diligence and activity, your skill in acquiring the instructions of your Degree, and your zeal in the cause of Freemasonry will lead you forward to greater heights, to clearer views, and nobler privileges.

THE PREPARATION (OPTIONAL)

(The preparation is in all points symbolical. The Candidate is in search of Light and Wisdom. He represents the individual man as he comes from the darkness of the outer world, and he wanders in this darkness until first guided by experience, in which is involved suffering, calamity, and distress, and afterward by Reason when Faith and Love unseal his eyes to the light of knowledge and liberty.)

RECAPITULATION

The Forms and Ceremonies of your initiation may have seemed to you light and frivolous, if not absolutely unmeaning, and of such a nature that they could have been waived or adopted at pleasure; but such I assure you is not the fact, as none of them could have been properly omitted; for it may with truth be said of Freemasonry that all of its Forms and Ceremonies have emblematical meaning and those through which you have just passed will now be explained to you. This section is framed into a lecture of

two parts, the first tracing those Forms and Ceremonies, and the second explaining why you were thus dealt with.

Without the explanation given in this section the mind of the initiate would still be in darkness; all would be mysterious and incomprehensible. When these Ceremonies are properly explained, the Candidate discovers that his progress is replete with valuable instruction and the assertion is confirmed that every character, figure and emblem depicted in the Lodge has a moral signification, inculcates the practice of the noblest virtues and furnishes sufficient proof of the correctness of the definition that "Freemasonry is a system of morality, veiled in allegory and illustrated by symbols."

You were first prepared by Almighty God * * knocks.

You were divested * * * * * into the Lodge.

Secondly, at the building * * * * * human hands.

You were neither * * * * * a Mason.

You were neither * * * * * "for to confirm all things; a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel." This we do, * * * * * we are engaged.

You were * * * * * the form thereof.

(Various passages of Scripture are referred to in this section as explaining the traditions of Masonry and are for reference only.)

(II. CHRONICLES 2; 16.

"And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and

thou shalt carry it up to Jerusalem.")

(I. KINGS 6: 7.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.")

(RUTH 4: 7.

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.")

(ST. MATTHEW 7: 7.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.")

You were caused * * * * * "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." When applied * * * * * it was opened unto you. You were received * * * * *

You were then told * * * * * fear no danger.

You were conducted * * * * * truly prepared.

You will have observed, my Brother(s), * * * * *
* Compasses,
* * * * *

The right hand has in all ages been deemed an emblem of fidelity, and our ancient Brethren worshipped Deity under the name Fides, or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures clasping right hands.

(OPTIONAL)

(The placing of the right hand upon the Holy Scriptures is distinctly laid down as a necessary part of the formality of the oath, meaning the Holy Gospels being touched.)

You were presented * * * * * a Mason.

The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the Lambskin as the badge of a Mason is constantly reminded of that purity of life and rectitude of conduct so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

You were placed * * * * * and to all outward appearance a just and upright man and Mason, (just and upright men and Masons), and he gave it you strictly in charge: "ever to walk and act as such before God and man."

(OPTIONAL)

(In the important ceremony which refers to the north-east corner of the Lodge, the candidate becomes as one who is to all outward appearance a perfect and upright man and Mason, the representative of spiritual corner-stone on which he is to erect his future moral and Masonic edifice.)

(OPTIONAL)

(A corner-stone is perfectly square on its surface, it is in its form and solid, a cube. Now, the square and cube are both important and significant symbols. The square is an emblem of Morality, or the strict performance of every duty. The square teaches us to regulate our conduct before God and man. The cube is a

*symbol of truth and wisdom, and moral perfection.
Justice stands upon Divine truth.)*

In the erection of all great and important buildings, especially those of Masonic form, "The first or corner-stone is laid in the northeast corner." You were therefore, thus, appropriately placed to represent a spiritual corner-stone upon which you are to erect your future, "moral and Masonic edifice."

You were then ordered reconducted to the place whence you came and there reinvested with that of which you had been divested and returned to the Lodge.

(This Section explains the manner of constituting and the proper authority for holding a Lodge. Here, also, we learn where Lodges were anciently held, their Form, Support, Covering, Furniture, Ornaments, Lights and Jewels, How Situated, and To Whom Dedicated, as well in former times as at present.)

HOLY BIBLE, SQUARE, COMPASSES AND CHARTER

A Lodge is an assemblage of Masons, duly congregated, having the Holy Bible, Square and Compasses, and a Charter or Warrant authorizing them to work.

Lodge Communications at the present day are usually held in upper chambers—probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the Prophet Ezekiel: "Upon the top of the mountain, the whole limit thereof round about shall be most holy."

FORM AND DIMENSIONS OF A LODGE

The form of a Lodge is an oblong * * * (Masonically meaning a square within a square). Its dimensions, from east to west, embracing every clime between north and south. In fact, its universal chain of friendship encircles every portion of the human fraternity and beams wherever civilization extends.

THE SUPPORTS OF A LODGE

A Lodge is metaphorically supported by three great pillars, denominated Wisdom, Strength and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. They are represented by the three principal officers of the Lodge: the pillar Wisdom, by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the discharge of his arduous labors; and the pillar Beauty, by the Junior Warden in the South, that situation enabling him the better to observe that bright luminary which, at its meridian height, is the beauty and glory of the day.

THE COVERING OF A LODGE

The Covering of a Lodge is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive by aid of that theological ladder which Jacob in his vision saw extending from earth to heaven, the principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have Faith in God, Hope in immortality, and Charity toward all mankind. The greatest of these is Charity; for our Faith may be lost in sight, Hope ends in fruition, but Charity

extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF A LODGE

Every well regulated and governed Lodge is furnished with the Holy Bible, Square and Compasses, together with a Charter or Dispensation. The Holy Bible is dedicated to the service of God, because it is the inestimable gift of God to Man, as the * * *, * * * * our Brethren.

(OPTIONAL)

(The Holy Bible is properly called a greater Light in Masonry, for from the center of the Lodge it pours forth upon the East, the West and the South its refulgent rays of Divine Truth. The Bible is used among Masons as the symbol of the will of God, however it may be expressed.)

The Square is dedicated to the Worshipful Master, because it is the proper Masonic emblem of his office, and the Compasses to the Craft, because by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds toward all mankind, especially the Brethren.

THE ORNAMENTS

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which con-

stantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

THE LIGHTS—HOW SITUATED

A Lodge has three Lights, situated East, West and South, There is none in the North, because King Solomon's Temple was situated so far north of the ecliptic that the sun, even at meridian, did not dart its rays into the northernmost part thereof. The North, therefore, we Masonically term a place of darkness.

THE JEWELS

A Lodge has six Jewels—three movable and three immovable.

The immovable Jewels are the Square, Level and Plumb.

The Square inculcates morality; the Level, equality; and the Plumb, rectitude of conduct.

These Jewels are so termed because they are appropriated to particular parts of the Lodge, where alone they should be found—the Square to the East, the Level to the West and the Plumb to the South. Although the Brethren occupying those stations may from time to time be changed, the Jewels will always be found in their respective stations in the Lodge.

The movable Jewels are the Rough Ashlar, the Perfect Ashlar and the Trestle-board.

The Rough Ashlar is a stone in its rude and natural state, as taken from the quarry; the Perfect Ashlar is one prepared by the workmen, to be adjusted by the working tools of the Fellow Craft; and the Trestle-board is for the master workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state

of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God. The operative workman erects his temporal building in accordance with the designs laid down upon the Trestle-board by the master workman; so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board.

HOW SITUATED

Lodges are situated due east and west, because King Solomon's Temple was so situated. Moses, by divine command, after having conducted the children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea and into the wilderness, erected a Tabernacle to God, which he situated due east and west, to commemorate that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

TO WHOM DEDICATED

Lodges were anciently dedicated to King Solomon, as he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of Masonry. Since their time, there is represented in every regular and well governed Lodge, a certain point within a circle—the point representing an individual Brother; the circle, the boundary-line of his conduct toward God and man; beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This circle is between the two perpendicular parallel lines, which represent those Saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy

Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed it is impossible that he should materially err.

TENETS

The principal tenets of our profession are three-fold, including the inculcation and practice of those truly commendable virtues, Brotherly Love, Relief and Truth.

BROTHERLY LOVE

By the exercise of Brotherly Love, we are taught to regard the whole human race as one family—the high, the low, the rich, the poor—who, being created by one Almighty Parent, and inhabitants of the same planet, ought to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with them in their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections.

TRUTH

Truth is a Divine attribute, and the foundation of every virtue. To be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while

influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

THE PERFECT POINTS OF ENTRANCE (Pectoral, Manual, Guttural and Pedal)

In the future, my Brother(s), you will be able to make
yourself (yourselves) * * * * *

* * * *

pectoral, manual, guttural and pedal,
and allude * * * * * and Justice.

FORTITUDE

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient,

(OPTIONAL)

(This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon your mind as a safeguard or security against any attack that may be made, by force or otherwise, to extort from you any of those valuable secrets with which you have been so solemnly intrusted,)

and which were emblematically represented upon your first admission into the Lodge, * * *, * * *, * * *.

PRUDENCE

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudently determine on all things relative to our present, as well as to our future happiness,

(OPTIONAL)

(This virtue should be your peculiar characteristic, not only for the government of your conduct while in the Lodge but also when abroad in the world. You should be particularly cautious in all strange or mixed companies never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained, and,)

ever bearing in mind your solemn engagements * *, *
*, * *, * *, * *, * *, * *.

TEMPERANCE

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice,

(OPTIONAL)

(This virtue should be your constant practice, as you are thereby taught to avoid excess or contracting any licentious or vicious habits, the indulgence of which might lead you to disclose some of those valuable secrets which you have promised to conceal and never reveal, and which would consequently subject you to the contempt and detestation of all good Masons,)

and constantly reminds you of the penalty for the violation of your obligation, * * * *, * * * *.

JUSTICE

Justice is that standard or boundary of right which enables us to render to every man his just due without distinction,

(OPTIONAL)

(This virtue is not only consistent with divine and human laws, but it is the very cement and support of

civil society; and, as justice in a great measure constitutes the really good man, so should it be your invariable practice never to deviate from the minutus principles thereof;)

and by remembering the Charge you received when standing in the northeast corner of the Lodge, * * , * *.

CHALK, CHARCOAL AND CLAY

In the attainment of Masonic knowledge, my Brother(s), it is hoped that you will apply *yourself* (yourselves) with the same freedom, fervency and zeal with which our ancient Brethren are said to have served their masters, represented by Chalk, Charcoal and Clay.

There is nothing freer than Chalk, the slightest touch of which leaves a trace; anciently, there was nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals would yield; there is nothing more zealous than Clay, our Mother Earth, for it alone of all the elements has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail and drown him with inundation; the Air rushes in storms and prepares the tempest; and Fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of death" she once more receives him, and piously covers his remains within her bosom, thus admonishing us that from it we came, and to it we must shortly return.

FOR INSTRUCTION (OPTIONAL)

(Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the First Degree of Freemasonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority and the sanction and respect which flow from antiquity.)

Thank you, Worshipful Master and Brethren. (If other than the Worshipful Master delivers the lecture.)

WORSHIPFUL MASTER:

This, my Brother(s), concludes the First, or Entered Apprentice Degree in Freemasonry, except the * * *
* from time immemorial.

The Charge will be delivered by Brother _____. Arise,*
come forward and receive it.

**(Worshipful Master pauses for Senior Deacon to take his position.)*

(The Worshipful Master may designate some other Brother to deliver or read the Charge. In the event the Worshipful Master elects to deliver or read the Charge himself, he will omit the words "The Charge will be delivered by Brother _____.")

CHARGE AT INITIATION

Brother(s), as you are now introduced into the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable Order:—ancient, as having existed from time immemorial; and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever

raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic Lectures. The greatest and best of men, in all ages have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate:

*(The Worshipful Master gives three raps with the gavel * * * and removes his hat at this point.)*

to god, your neighbor, and yourself. to god, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good.

*(Worshipful Master gives one rap with the gavel * and puts his hat on.)*

To your neighbor, in acting upon the square, and in doing unto him as you would he should do unto you; and to yourself, in avoiding all irregularities and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state you are to be a quiet and peaceful citizen, true to your government, and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our Communications is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed Brethren, who will be always as ready to give, as you will be to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him, unless you are convinced that he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CHARGE

(AT THE INITIATION OF A SOLDIER)

Brother, our Institution breathes a spirit of general philanthropy. Its benefits, in a social point of view, are extensive. In the most endearing ties, it unites all mankind. In every nation, wherever civilization extends—and not unfrequently among the wild savages of the forest—it opens an asylum to a Brother in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest and the sanguinary conflict have, by its recognized principles, been abated, and the milder emotions of humanity substi-

tuted. It has often performed the part of the Angel of Goodness, in ministering to the wants of the sick, the wounded, and the unfortunate prisoner of war. It has even taught the pride of victory to give way to the dictates of an honorable connection.

Pure patriotism will always animate you to every call of your country to repel an invading foreign foe, or in subduing the rebellious intentions of those within the limits of our own land who become faithless to the high duty of a citizen. But should you, while engaged in the service of your country, be made captive, you may find affectionate Brethren where others would find only enemies.

The Institution also demands that you shall be a quiet and peaceable citizen, true to your government, and just to your country; yielding obedience to the laws which afford you protection.

In whatever country you travel, when you meet a Mason, you will find a brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with a ready cheerfulness.

(If Brother other than the Worshipful Master reads or delivers the Charge, he will say:)

Thank you, Worshipful Master and Brethren.

(Then takes his seat.)

WORSHIPFUL MASTER:

My Brother(s), please have a seat among the Brethren.

The Fellow Craft Degree

First Section

(The Square is an important emblem in this degree. The Fellow Craft is instructed, on his entrance, that this symbol should be a rule and guide of his conduct with all mankind, but especially a Brother Mason.)

SENIOR DEACON:

Brother (surname), you are * * * a Brother Mason.

CIRCUMAMBULATION

JUNIOR WARDEN:



SENIOR WARDEN:



WORSHIPFUL MASTER:



JUNIOR WARDEN:



CHAPLAIN:

(Standing at his place.)

Thus he shewed (pronounced "showed") me; and

behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

SENIOR WARDEN:

★★

CHAPLAIN:

And the Lord said unto me, Amos, what seest thou?

And I said; A plumbline. Then said the Lord; Behold, I will set a plumbline in the midst of my people Israel.

WORSHIPFUL MASTER:

★★

CHAPLAIN:

I will not again pass by them any more: (Amos 7:7-8)

* * * * *

WORKING TOOLS

WORSHIPFUL MASTER:

(Rises and steps out on the south side of his pedestal when the Senior Deacon and Candidate(s) approach his Station.)

Being clothed * * * * *

The working tools of a Fellow Craft Mason are the Plumb, Square and Level.

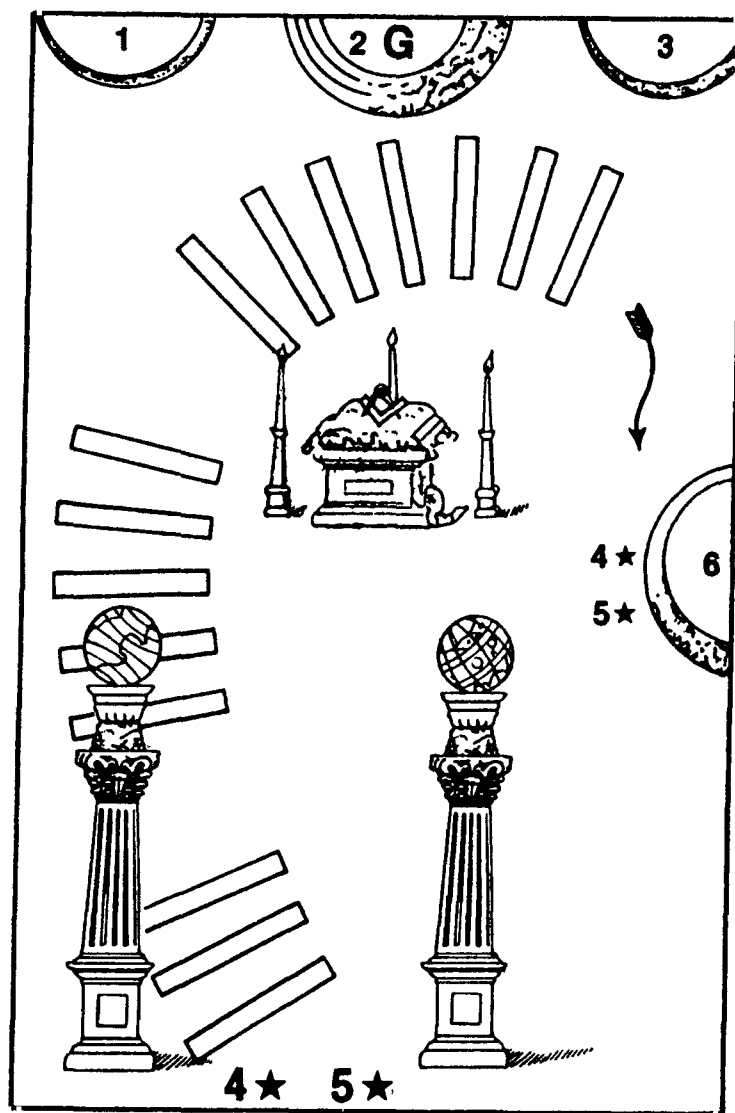
The Plumb is an instrument made use of by operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals, but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to

walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling upon the Level of Time, toward "that undiscovered country from whose bourne no traveler returns."

The Three Precious Jewels of a Fellow Craft are the Attentive Ear, the Instructive Tongue and the Faithful Breast. The * * * * * Breasts.

You will now be * * * * * Temple.

* * * * *



Second Section

WINDING STAIRS LECTURE
INTRODUCTIONSENIOR DEACON (LECTURER):

My Brother(s), Freemasonry being an allegorical system, all of its parts, points and secrets must partake of its symbolic construction. Every Ceremony has its mystical reference, and every Landmark its legitimate explanation. It is consistent in all of its parts, which point to one and the same object, kept prominently in view in all of the degrees. Every Landmark and every mystical Ceremony constitute a plain type of some great event which appears to be intimately connected with our best and dearest interest.

Conveying instruction by symbols has been a means made use of among all nations in all parts of the world, dating back in its history to the first teachers of man. All the wise men of the East, including Solomon, the great and wise King of Israel, as well as those from the humbler walks of life, have veiled their discourse in allegory and illustrated it by symbols.

The First Degree in Masonry is symbolic and moral. The Second embraces history and science. The Allegory of Freemasonry is the building of King Solomon's Temple at Jerusalem, and our legends date from that epoch. The working tools there used furnish us with many of our symbols, and many of our ceremonies were practiced by its builders. In order to facilitate the work of building and prevent confusion in the payment of wages, the Craft were divided into classes, or, as we designate them, Degrees, and to each class was assigned methods of recognition. The Second Class, or Fellow Crafts, received their wages in

Corn, Wine and Oil in the Middle Chamber. Hence we say a Lodge of Fellow Crafts represents the Middle Chamber of King Solomon's Temple, as does that of the Entered Apprentice the Ground Floor. We term advancement to this Degree "passing" and we say "passed to the Degree of Fellow Craft," for in going from the ground floor to the Middle Chamber of King Solomon's Temple, one necessarily passed between two beautiful brazen pillars.

Freemasonry is classed under two denominations—Operative and Speculative.

OPERATIVE MASONRY

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY

By Speculative Masonry we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of cre-

ation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's Temple, and many other sacred and Masonic edifices.

They wrought six days and rested on the seventh.

This section also refers to the origin of the Jewish Sabbath, as well as to the manner in which it was kept by our ancient brethren.

In six days God created the heaven and the earth, and rested upon the seventh; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator.

At the building of King Solomon's Temple, before *
* * * * Middle Chamber.

THE TWO PILLARS

(OPTIONAL—BIBLICAL REFERENCES)

(For he cast two pillars of brass, of eighteen cubits high apiece, and a line of twelve cubits did compass either of them about. I Kings 7:15.)

(Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. II Chron. 3:15.)

(And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits. I Kings 7:16.)

The approach to * * * * of fifteen * * *
* strongly guarded.

*When commencing this * * * * pillars.
The * * * strength; the one * * *
establishment. * * *, these * * * estab-
lish His kingdom.*

*They were cast * * * * five cubits in
height. (II Chron. 4-17)*

*(The symbols of Unity, Peace and Plenty are intro-
duced, and their moral application explained.)*

These Chapters * * * * (I Kings 7:18-20),
suggests Plenty. These Chapters were surmounted by
globes.

THE GLOBES

*The Globes are two artificial spherical bodies, on the
convex surface of which are represented the countries, seas
and various parts of the earth, the face of the heavens, the
planetary revolutions, and other important particulars.

*(*The globe with the stars is on the south and the
other is on the north.)*

THE USE OF THE GLOBES

Their principal use, besides serving as maps to distin-
guish the outward parts of the earth and the situation of
the fixed stars, is to illustrate and explain the phenomena
arising from the annual revolution and the diurnal rotation
of the earth around its own axis. They are invaluable
instruments for improving the mind, and giving it the most
distinct idea of any problem or proposition, as well as
enabling it to solve the same.

Contemplating these bodies, we are inspired with a due
reverence for the Deity and His works, and are induced to

encourage the studies of astronomy, geography, navigation,
and the arts dependent on them, by which society has been
so much benefitted.

*(Reference is here made to the Masonic Organization
into three degrees—the Entered Apprentice, the
Fellow Craft, and the Master Mason; and to its sys-
tem of government by three officers—the Junior
Warden, the Senior Warden and the Worshipful
Master.)*

*(The door for the middle chamber was in the right
side of the house: and they went up with winding
stairs into the middle chamber. (I Kings 6:8.)*

Passing between the pillars * * * * fifteen
steps * * * *

The three * * * —The Entered Apprentice, the
Fellow Craft and the Sublime Degree of Master Mason; the
three * * * —the Junior Warden, (takes the
step), the Senior Warden, (takes the step), and the
Worshipful Master, (takes the step).

ORDER IN ARCHITECTURE

The five * * * * * architecture.

By Order in Architecture is meant a system of all the
members, proportions and ornaments of columns and
pilasters; or, it is a regular arrangement of the projecting
parts of a building, which, united with those of a column,
form a beautiful, perfect and complete whole.

ANTIQUITY

From the first formation of society order in architecture
may be traced. When the rigor of seasons obliged men to
contrive shelter from the inclemency of the weather, we
learn that they first planted trees on end, and then laid

others across to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars, from which simple hint, originally, proceeded the more improved art of architecture.

The five orders are thus classed:—The tuscan, doric, ionic, corinthian, and composite.

THE TUSCAN

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany whence it derives its name.

(OPTIONAL)

(Its column is seven diameters high, and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.)

THE DORIC

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks.

(OPTIONAL)

(Its column is eight diameters high, and has seldom any ornament on base or capital, except mouldings—though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention, it was more simple than in its present state. In aftertimes, when it

began to be adorned, it gained the name of Doric: for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.)

THE IONIC

The Ionic bears a kind of mean proportion between the more solid and delicate orders.

(OPTIONAL)

(Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous "Temple of Diana," at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.)

THE CORINTHIAN

The Corinthian, which is the richest of the five orders, is deemed a masterpiece of art.

(OPTIONAL)

(Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices; the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth by CALLIMACHUS, who is said to have taken the hint of the

capital of this pillar from the following remarkable circumstance:

Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus-root, having been left there by her nurse. As the branches grew up, they encompassed the basket until, arriving at the tile, they met with an obstruction, and bent downwards. CALLIMACHUS, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.)

THE COMPOSITE

The Composite is compounded of the other orders, and was contrived by the Romans.

(OPTIONAL)

(Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; it is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.)

THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original orders of architecture revered by Masons are no more than three; The Doric, Ionic and Corinthian, which were invented by the Greeks. To these, the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian.

The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

Of these five orders, the ionic, doric, and corinthian, as the most ancient, are revered by Masons for another reason; as * * * * beauty.

THE FIVE SENSES OF HUMAN NATURE

(An analysis of the human faculties is next given in this section, in which the five External Senses particularly claim attention.)

The Five * * * * Senses of Human Nature, which are Hearing, Seeing, Feeling, Smelling, and Tasting.

HEARING

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music.

(OPTIONAL)

(By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge

from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.) (Takes the step.)

SEEING

Seeing is that sense by which we distinguish objects.

(OPTIONAL)

(And, in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of Light, which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, Sight is the noblest. The structure of the eye, and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of Nature's work.) (Takes the step.)

FEELING

Feeling is that sense by which we distinguish the different qualities of bodies.

(OPTIONAL)

*(Such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension. These three senses, Hearing, Seeing and Feeling, are deemed peculiarly essential among Masons. It is by hearing we distinguish * * * *, by seeing we perceive * * * *, and by feeling we receive * * * *.) (Takes the step.)*

SMELLING

Smelling is that sense by which we distinguish odors.

(OPTIONAL)

(The various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in a state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence, it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.) (Takes the step.)

TASTING

Tasting enables us to make a proper distinction in the choice of our food.

(OPTIONAL)

(The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.) (Takes the step.)

The proper use of these five senses enables us to form just and accurate notions of the operation of Nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them till they become familiar objects of thought.

What, therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that Memory, Imagination, Taste, Reasoning, Moral Perception, and all the active powers of the soul, present a vast and boundless field for philosophical discourse, which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES

(OPTIONAL)

(The seven liberal arts and sciences which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are here illustrated. Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterward beautify and adorn by means of Rhetoric;

While Logic instructs us how to think and reason with propriety, and to make language subordinate to thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily avocations. Geometry, or the application of Arithmetic to sensible quantities, is, of all sciences, the most important, since by it we are enabled to measure and survey the globe that we inhabit. Its principles extend to other spheres and, occupied in the contemplation and measurement of the sun, moon, and heavenly bodies, constitute the science of Astronomy; and lastly, when our minds are filled, and our thoughts enlarged, by the contemplation of all the wonders which these sciences open to our view, Music comes forward, to soften our hearts and cultivate our affections by its soothing influences.)

On the mind all our knowledge must depend; let us therefore consider those seven liberal arts and sciences, which so beautifully adorn the mind and to which the *
* * * at which we have now arrived allude.

The seven liberal arts and sciences are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

GRAMMAR

Grammar is the key by which alone the door can be opened to the understanding of speech.

(OPTIONAL)

(It is Grammar which reveals the admirable art of language, and unfolds its various constituent parts—its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to anyone before his acquaintance with the art; yet it is most certain that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.) (Takes the step.)

RHETORIC

It is by Rhetoric that the art of speaking eloquently is acquired.

(OPTIONAL)

(To be an eloquent speaker in the proper sense of the word, is far from being either a common or an easy attainment. It is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.) (Takes the step.)

LOGIC

Logic is that science which directs us to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance.

(OPTIONAL)

(Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the

proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground work of our inquiries, particularly in the pursuit of those sublime principles which claim our attention as Masons.) (Takes the step.)

ARITHMETIC

Arithmetic is the art of numbering, or that part of the mathematics which considers the properties of numbers in general.

(OPTIONAL)

(We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in numbers, weight and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we made in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the work of the creation.) (Takes the step.)

GEOMETRY

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is the beginning of all geometrical matter.

A line is a continuation of the same.

A superficies has length and breadth, without a given thickness.

A solid has length and breadth, with a given thickness, which forms a cube, and comprehends the whole.

THE ADVANTAGES OF GEOMETRY

By Geometry, the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampment; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also, the astronomer is enabled to make his observations and fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture and the root of mathematics. (Takes the step.)

MUSIC

Music is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness and excites us to war.

This science is truly congenial to the nature of man, for, by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Great Creator of the universe. (Takes the step).

ASTRONOMY

Astronomy is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom, strength and beauty of the Great Creator in the heavens.

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies and by which their motions are directed; investigate the power by which they circulate in their orbs; discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of His infinite glory. They speak to the whole universe; for there is no speech so barbarous, but their language is understood; nor nation so distant, but their voices are heard among them.

The heavens proclaim the glory of God;

The firmament declareth the works of His hands. (Takes the step.)

OUTER DOOR

SENIOR DEACON:

Follow me, (if more than one, say:) in single file.

(Goes to the * * * * * where
an emblem of plenty is introduced and explained.)

We have * * * * *

(Gives three raps with his rod.)

* * * * *

JUNIOR WARDEN:

What does it denote?

SENIOR DEACON:

Plenty.

JUNIOR WARDEN:

How represented?

SENIOR DEACON:

*By a sheaf of wheat suspended near a waterfall.

**In olden times most grain was called "corn." (See Judges 12, 1-6.)*

JUNIOR WARDEN:

How did it originate?

SENIOR DEACON:

In a quarrel between Jephthah, a Judge of Israel, and the Ephraimites. The Ephraimites had long been a stubborn and rebellious people, whom Jephthah had striven to subdue by mild and lenient measures, but without effect. They were highly incensed at Jephthah for not being called to fight and share in the rich spoils of the Ammonitish war, and gathered together a mighty army, crossed the river Jordan, and prepared to give Jephthah battle; but, being apprised of their approach, he called together the men of Israel, went forth, gave them battle and put them to flight; and to make his victory more complete he stationed guards at the different passes on the banks of the river Jordan and said unto them, "If ye see any strangers pass this way, Say unto them, * * * *." but the Ephraimites being of a

different tribe, could not frame to pronounce" * * *
 * , " * * * * " * * * * , " which * *
 * * * * * * * ; and there fell that day forty and
 two thousand, after which Jephthah ruled quietly in Israel
 until the time of his death, in all about six years. Since *
 * * * * Middle Chamber.

* * * * * * * * * * * * * *

INNER DOOR

* * * * * * * * * * * * * *

SENIOR DEACON:

*(Faces the Candidate(s) east and takes three short *
 * * * * * * * .)*

We have now arrived * * * * * and I direct
 your attention to the letter(*) * * * * of Geometry.

*(The light that shows up the letter "G" should be lit
 or switched on at the time indicated by an asterisk
 (*), and remains on after this time, and through the
 Master Mason Degree.)*

THE MORAL ADVANTAGES
OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it, we account for the return of the seasons, and the variety of scenes which

each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist; which roll through the vast expanse and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The Attentive Ear receives the sound from the Instructive Tongue, and the mysteries of Masonry are safely lodged in the repository of Faithful Breasts. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

(OPTIONAL)

(Every member admitted within the walls of this middle chamber, should heed the lessons here inculcated, and consider that as a Mason he is a builder, not of a material edifice but of a Temple more glorious than that of Solomon's, a temple of Honor, Justice,

Purity, Knowledge, and of Truth, and that these tools of the operative masons' art, should indicate the labor he is to perform, the danger he is to encounter, and the preparation he is to make in the uprearing of that spiritual building, that house not made with hands, eternal in the Heavens, wherein his soul will find rest forever, and forever more.)

INTRODUCTION

SENIOR DEACON:

(Conducts the Candidate(s) to the East.)

Worshipful Master * * * * *
* * * *

WORSHIPFUL MASTER:

Brother(s) *surname* (and surname), * * * * * It was in * * * * * that our ancient brethren were received and recorded as Fellow Crafts, * * * * *. It was also in the * * * * * they received their wages, which were paid them in Corn, Wine and Oil, emblematical of Nourishment, Refreshment and Joy, and teaches us this important * * * * *, * * * * * of the afflicted.

(This section closes by paying profound homage to the sacred name of the Grand Geometrician of the Universe.)

The letter *, to which your attention * * * * *,
* still higher * * * * * signification
(gives three raps with the gavel.) It is * * * * *
* Universe, before whom all Masons, from the * * *
* * * *, to the Worshipful Master who presides in the
East, should humbly, reverently and devoutly bow.

(Gives a bow and then gives one rap with the gavel.)

This, my Brother(s), concludes the Second or Fellow Craft Degree in Freemasonry, except the * * * *
* * * * from time immemorial.

The Charge will be delivered by Brother____. Come forward and receive it.

(The Worshipful Master may designate some other Brother to deliver or read the Charge. In the event the Worshipful Master elects to deliver or read the Charge himself, he will omit the words "The Charge will be delivered by Brother____.")

CHARGE AT PASSING

My Brother(s), being passed to the Second Degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties, which, as a Fellow Craft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our Laws and Regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your Brethren, but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice.

The study of the Liberal Arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as

the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have conferred, and, in your new character, it is expected that you will conform to the principles of the Order by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

(If Brother other than the Worshipful Master reads or delivers the Charge, he will say:)

Thank you, Worshipful Master and Brethren.

(Then takes his seat.)

WORSHIPFUL MASTER:

My Brother(s), please have a seat among the Brethren.

Master Mason Degree

First Section

* * * * *

SENIOR DEACON:

*(Works from his right to left when more than one
Candidate.)*

Brother (*surname*,) you are * * * * *
Compasses * * * * * so are * * * * * con-
tained between the extended points of the Compasses,
which are Friendship, Morality, and Brotherly Love.

CIRCUMAMBULATION

*(The Chaplain stands at his place and recites the pas-
sages of Scripture.)*

JUNIOR WARDEN:



CHAPLAIN:

Remember now thy Creator in the days of thy youth,
while the evil days come not,

SENIOR WARDEN:



CHAPLAIN:

Nor the years draw nigh, when thou shalt say, I have no
pleasure in them; while the sun, or the light, or the moon,

or the stars, be not darkened, nor the clouds return after
the rain:

WORSHIPFUL MASTER:



CHAPLAIN:

In the day when the keepers of the house shall tremble,
and the strong men shall bow themselves,

JUNIOR WARDEN:



CHAPLAIN:

And the grinders cease because they are few, and those
that look out of the windows be darkened, and the doors
shall be shut in the streets,

SENIOR WARDEN:



CHAPLAIN:

When the sound of the grinding is low, and he shall rise
up at the voice of the bird, and all the daughters of musick
shall be brought low;

WORSHIPFUL MASTER:



CHAPLAIN:

Also when they shall be afraid of that which is high, and
fears shall be in the way.

JUNIOR WARDEN:

★★★

CHAPLAIN:

And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:

SENIOR WARDEN:

★★★

CHAPLAIN:

Because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

WORSHIPFUL MASTER:

★★★

CHAPLAIN:

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (Eccl. 12: 1-7).

* * * * *

WORKING TOOLS

WORSHIPFUL MASTER:

(Rises and steps out on the south side of his pedestal when the Senior Deacon and Candidate(s) approach his station.)

Being clothed * * * * *

The working tools of a Master Mason are all the imple-

ments of Masonry, indiscriminately, more especially the trowel.

THE TROWEL

The Trowel is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

You will now * * * * * instruction.

Second Section

CAUTION

WORSHIPFUL MASTER:

It should be impressed upon the Worshipful Master of all Florida Lodges that they should not permit the practice OF ROUGH AND UNSEEMLY work in the second section of the Master Mason Degree. This portion of our ritual was never intended to be used as a means of creating mirth and frivolity. It is without question the most solemn part of our entire degree work.

THE SCENE AT THE EAST GATE OF THE TEMPLE REPRESENTS TRAGEDY AND DEATH, AND UPON NO OCCASION DOES DEATH LEAVE US IN A SPIRIT OF LEVITY. DEATH IS THE MOST SOLEMN MOMENT IN THE LIFE OF ANY INDIVIDUAL.

(The Worshipful Master shall read the above

Caution to the members of his Lodge before conferring the second section of the Master Mason Degree, each and every time. He may also remind the Brethren to respond to prayer only if it is given orally.)

(The Worshipful Master is responsible for the selection of the Brothers who are to take the extra parts in the conferring of the second section of the Master Mason Degree. When more than one Candidate, it is the prerogative of the Worshipful Master to designate the order in which they shall be taken. When the Worshipful Master is ready to proceed with the second section, he requests the Senior Deacon to conduct the Candidate to the East.)

WORSHIPFUL MASTER:

From the * * * * * do you not?

CANDIDATE:

????

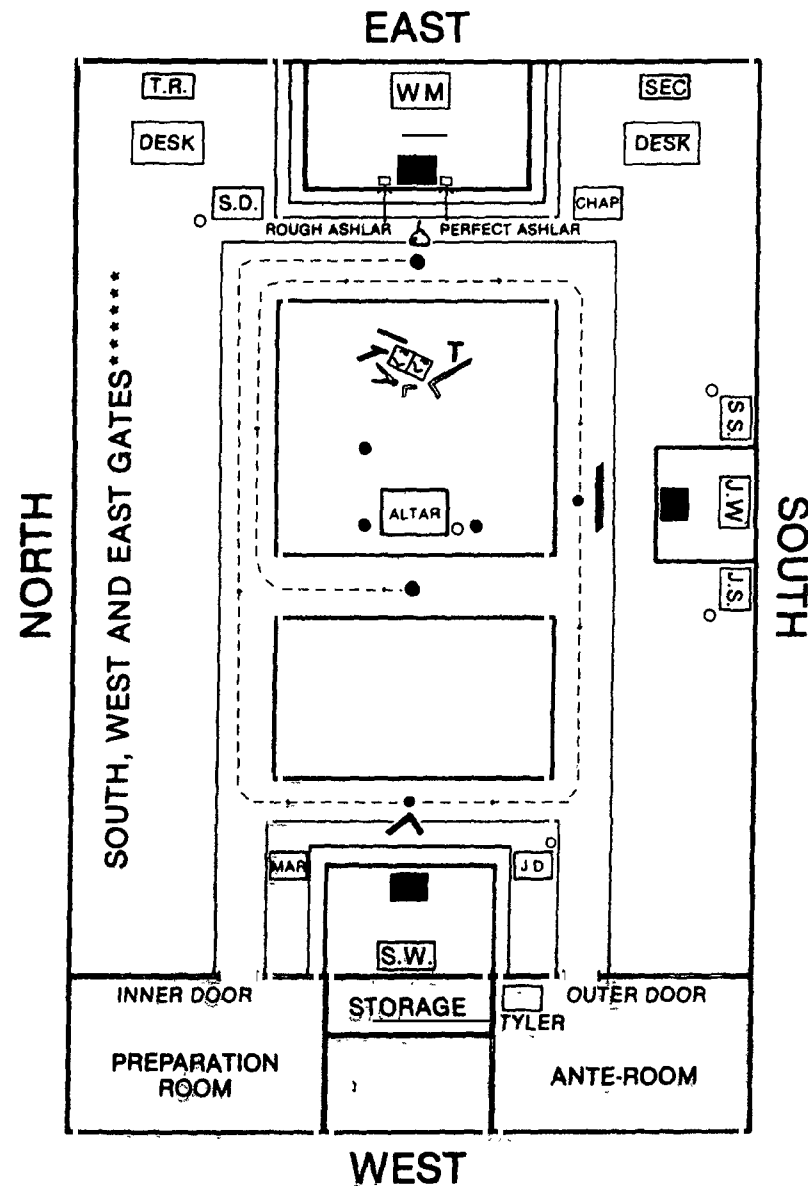
WORSHIPFUL MASTER:

It becomes * * * * * at the Altar.
* * * * *

CANDIDATE:

(Prayer)

* * * * *



FUNERAL DIRGE
PLEYEL'S HYMN



* * * * *

(SECOND VERSE)

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

* * * * *

(THIRD VERSE)

Lord of all! Below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

* * * * *

PRAYER AT RAISING

CHAPLAIN:

Thou, O God, knowest our down-sitting and our up-
rising, and understandest our thoughts afar off. Shield and
defend us from the evil intentions of our enemies, and sup-
port us under the trials and afflictions we are destined to
endure, while traveling through this vale of tears. Man that
is born of a woman is of few days, and full of trouble. He
cometh forth like a flower, and is cut down; he fleeth also
as a shadow, and continueth not. Seeing his days are deter-
mined, the number of his months is with Thee; Thou hast
appointed his bounds that he cannot pass; turn from him
that he may rest, till he shall accomplish his day. For there
is hope of a tree, if it be cut down, that it will sprout again,
and that the tender branch thereof will not cease. But man
dieth, and wasteth away; yea, man giveth up the ghost, and
where is he? As the waters fail from the sea, and the flood
decayeth and drieth up, so man lieth down, and riseth not
up till the Heavens shall be no more. Yet, O Lord! have
compassion on the children of Thy creation; ad minister
them comfort in time of trouble, and save them with an
everlasting salvation. Amen!

BRETHREN:

So mote it be!

KING SOLOMON:

* * * * *

Third Section
LECTURE OF THE
MASTER MASON DEGREE

WORSHIPFUL MASTER:

Brother Senior Deacon, provide the Brother(s) with (a) seat(s) to receive the Lecture, which will now be delivered by _____. (or, which I will now deliver.)

LECTURER:

My Brother(s), the lecture of the Third, or Master Mason, Degree of Freemasonry is the story of * * * at the building of King Solomon's Temple and is known as the Hiramic Legend.

It was the desire of David, King of Israel, to erect an house at Jerusalem for the service of the ever-living and true God wherein all nations might worship. This high honor and distinguished privilege was denied him, however, because, as we read in the sacred scriptures, David was a man of blood, and during almost the entire period of his reign was engaged in wars with surrounding nations.

We learn also from the same sacred source that the God of Israel promised David that out of his loins He would raise up a seed to serve Him, which Divine promise was later fulfilled in the person of Solomon, his son and successor, who ascended the throne and reigned over Israel.

It was in the second month of the fourth year of his reign, and after David had been gathered to his fathers and the last high honors paid to his memory, King Solomon commenced his preparations to erect the Temple.

He called to * * * and money.

The Temple was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel which was visible over the threshing floor of Ornan, the Jebusite.

This magnificent structure is said to have been supported by fourteen hundred and fifty-three columns, two thousand nine hundred and six pilasters, all hewn from the finest parian marble. There were employed in its building three Grand Masters, three thousand and three hundred Masters or Overseers of the work; eighty thousand Fellow Crafts, or hewers of wood and stone in the mountains and quarries, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner by the wisdom of Solomon that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship that prevailed among the workmen.

Among the men * * * a subject of * * *.

He was * * * "work on building."

Thus was the * * * Grand Masters.

It was agreed * * * of them and all agree, * *
 *, in his * * * life.

When the Temple * * * designs.

It was the custom * * * his devotion.

When he * * * inch gauge, * * * the *
 * * *, he attempted * * * * builders square.

* * * that * * *, * * * his life.

The answer * * * feet.

The other * * * should future occasion require it.

They then endeavored * * * into the country.

* * *, as was his * * * the day before.

At this juncture * * *, which was indeed the fact. * * * expressed * * * were missing.

The rolls * * * without tidings.

The three * * * and reported it * * *.

Upon receiving * * * with accordingly.

The * * * * * of others.

When they * * * before * * *.

When they were * * * the rock.

When it was * * * inspection.

When the * * * interment.

* * * was accordingly formed, * * * to make
* * *.

Prayer was then offered * * * the * * *
one.

As * * * stood * * * ear this (morning)
(afternoon) evening.

It is a * * * breath.

The * * *, my Brother(s), * * *.

*(If the Lecturer desires to use the optional explanation of the * * *, he should skip all language to the place shown by three asterisks ***)*

* * * to * * * that we should be ever ready to go on foot, and even barefoot, on a worthy Master Mason's errand should his necessities require it, and we be no better provided.

* * * to * * * that we should ever remem-

ber our Brethren in our devotion to Deity.

* * * to * * * that the secrets of a worthy Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before being communicated.

* * * to * * * that we should be ever ready to stretch forth a hand to support a falling Brother, and aid him on all lawful occasions.

* * * to * * * that we should be ever ready to whisper wise counsel in the ear of an erring Brother, and warn him of approaching danger.

(OPTIONAL)

* * * to * * * that we should go,

*When sickness brings a brother woe,
To cheer him on his bed of pain,
And nurse him back to health again.*

* * * to * * * when e'er we pray

*At early morn or close of day,
A brother's name should claim a share
In every thought and every prayer.*

* * * to * * * there still to keep

*A brother's secrets hidden deep.
To all the world but us, unknown,
And hold them sacred as our own.*

* * * to * * * in firmest grasp,

*Encircling arms and friendly clasp,
We should be found at duty's call,
To stay a brother's tottering fall.*

* * * to * * * when e'er we find,
To err a brother is inclined,
We'll counsel give in gent'lest tone,
And breathe it to his ear alone.

Then * * * to * * * and * * * to * * *,
True brothers we should ever be,
With * * * to * * * and * * * to * * *,
Each striving still to do his best,
We'll whisper words of hope and cheer,
With cheek to cheek and * * * to * * *

Thus, my Brother(s), we are bound by an indissoluble
chain of sincere affection, brotherly love, relief and truth,
* * * Master Mason.



After prayer and * * * to Eastern Nations.

Over the * * * * her hair.

The * * * is emblematical * * * be found.

The great moral lessons inculcated by this legend are many and very instructive, teaching us, as Masons, that we should live virtuous and upright lives, ever walking in the paths of truth and justice, even though our lives be endangered thereby.

In its symbolic * * * It answers every argument in our faith, and insures safety, eternal and never ending, and is in strong contrast with the development of those passions which debase and ruin all who indulge in them.

We are further reminded that though these frail bodies must die and return to dust, we may indulge the hope that through the merits of the Lion of the tribe of Judah, our disembodied spirits shall be raised and be carried to realms of bliss, there to remain in God's paradise forever.

(If the Lecturer desires to use the short form explanation of the third class of emblems, he skips all the language shown between the four asterisks * * * * and the five asterisks * * * * *.)

The Third Class of Emblems connected with this Lecture are monitorial.

SHORT FORM

They are: the three steps usually delineated upon the Master's carpet, emblematical of the three principal stages of human life, YOUTH, MANHOOD, and AGE; the POT OF

INCENSE, is an emblem of a pure heart; the BEEHIVE, is an emblem of industry; the BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD, reminds us to be watchful and guarded in our thoughts, words and actions; the SWORD POINTING TO A NAKED HEART, demonstrates justice; the ALLSEEING EYE, pervades the inmost recesses of the human heart; the ANCHOR AND ARK, are emblems of a well-grounded HOPE and a well-spent LIFE; the FORTY-SEVENTH PROBLEM OF EUCLID, is an emblem of education; the HOUR GLASS, is an emblem of human life; and the SCYTHE, is an emblem of time.

LONG FORM (OPTIONAL)

THE THREE STEPS

The three steps usually delineated upon the Master's carpet are emblematical of the three principal stages of human life; Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that, in Age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this

glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEEHIVE

The Beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, or guarding against the attack of wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the Great Creator of Heaven and Earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society; mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus man was formed for social and active life—the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of Nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

The Book of Constitutions guarded by the Tyler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry—ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD

The Sword pointing to a Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that

ALL-SEEING EYE

whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND THE ARK

The Anchor and the Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

The Forty-Seventh Problem of Euclid was an invention of our ancient friend and Brother, the great Pythagoras, who in his travels through Asia, Africa and Europe was ini-

tiated into several orders of priesthood and raised to the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and, among the most distinguished, he erected this, which in the joy of his heart he called Eureka. In the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

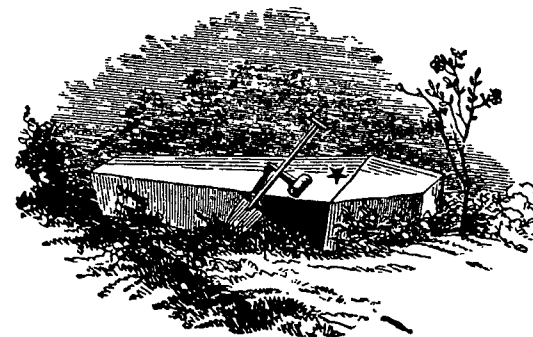
THE HOUR GLASS

The Hour-glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they all are exhausted! Thus wastes man! Today, he puts forth the tender leaves of Hope; tomorrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHER

The Scythe is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold! What havoc the scythe of Time makes among the human race. If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

THE LAST CLASS OF EMBLEMS



The last class of Emblems are not monitorial, but are as secret as any of the ceremonies of this Degree. They are
* * * * *

The * * * * * was the * * * * * death.

The * * * it was that received * * * yours and mine.

The * * * was the * * * yours and mine.

The Sprig of * * * vale of tears.

Thus we close the explanation of the emblems upon the solemn thought of death which, without revelation, would be dark and gloomy; but the evergreen sprig of acacia which bloomed at the head of the grave of the illustrious dead reminds us of that immortal part of man which survives the grave and shall never, never, never die. * *
* was a man * * * a proper tribute paid to his memory.

Then let us imitate this good man in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death as a kind messenger sent from the Supreme Grand Master to summon us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

Thank you, Worshipful Master, and Brethren.

(The Lecturer then takes his seat.)

WORSHIPFUL MASTER:

This my Brother(s), concludes the Third or Master Mason Degree in Freemasonry, except
the * * * * * from time
immemorial.

The Charge will be delivered by Brother ____.

Arise,* come forward, and receive it.

**(Worshipful Master pauses for Senior Deacon to take his position.)*

(The Worshipful Master may designate some other Brother to deliver or read the Charge. In the event the Worshipful Master elects to deliver or read the Charge himself, he will omit the words "The Charge will be delivered by Brother ____.")

CHARGE

Brother(s), your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to

every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal obedience you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution. Our Ancient Landmarks you are carefully to preserve, and not suffer them, on any pretense, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render *yourself* (yourselves) deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

(If Brother other than the Worshipful Master reads or delivers the Charge, he will say:)

Thank you, Worshipful Master, and Brethren.

(Then takes his seat.)

WORSHIPFUL MASTER:

My Brother(s), please have a seat among the Brethren.

PRESENTATION OF LAMBSKIN APRON

(See Regulation 38.15)

WORSHIPFUL MASTER:

My Brother(s), I now present you this lambskin or white leather apron.(*). It is an emblem of innocence and the distinguished badge of a Mason.

It may be that, in the coming years, upon your head will rest the laurel wreaths of victory; from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow. It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall enclose your lifeless remains, and with them laid beneath the clods of the valley.

Let its pure and spotless surface be to you an ever-pre-

sent reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things! Enter thou into the joy of thy Lord."

General Instructions for Masonic Funeral Services

The ceremonies that are observed on the occasion of funerals are highly appropriate. They are performed as a melancholy Masonic duty, and as a token of respect and affection to the memory of a departed Brother.

GENERAL INSTRUCTIONS

1. No Freemason can be buried with the formalities of the Fraternity, unless it be at his own request, or that of his next of kin, communicated to the Worshipful Master of the Lodge of which he died a member, foreigners or sojourners excepted; nor unless he be a Master Mason in good standing. There can be no exception to this restriction.

2. Fellow Crafts or Entered Apprentices are not entitled to Masonic funerals, nor can they be allowed to unite, as Masons, in the funeral procession of a Brother Mason.

3. No Lodge, or body of Masons as such, can unite in the funeral service of a person not a Mason, without permission of the Grand Master.

4. The Worshipful Master of the Lodge, having received notice of the death of a Brother Master Mason who is a member of his Lodge, and a request that the deceased Brother be buried with the ceremonies of the Craft, fixes the day and hour for the funeral (unless previously arranged by the relatives and friends of the deceased), and instructs the Secretary to notify the members. He may invite other members and other Lodges as he considers proper, but the whole ceremony must be under the direc-

tion of the Worshipful Master of the Lodge of which the deceased was a member.

5. Upon the death of a sojourner who had expressed a wish to be buried with Masonic ceremonies the provisions of Regulations 38.21 through 38.28 must be complied with. The duties prescribed in these Regulations will devolve upon the Worshipful Master of the Lodge within whose jurisdiction the death may occur; and if in a place where there be more than one Lodge, then upon the Worshipful Master of the oldest Lodge, unless otherwise mutually arranged.

6. Whenever civic societies or the military unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction.

7. If the deceased was a Past Grand Master, or an elective or appointive Grand Lodge Officer, the Grand Secretary should be immediately notified by the Secretary or Worshipful Master of the Lodge in whose jurisdiction such member resided. If he was a Past Grand Master or an elective Grand Lodge Officer, the Grand Lodge may take jurisdiction.

8. The pall-bearers may be Masons, selected by the family. If the deceased was a member of a Royal Arch Chapter, Council, Commandery or Consistory, a portion of the pall-bearers may be taken from these bodies severally, however there is no requirement that the pall-bearers be Masons.

9. The proper clothing for a Masonic funeral is a black hat, black or dark clothes, black neck-tie, white gloves, and a plain white cloth or lambskin apron, with a band of black crepe around the left arm, above the elbow, and a sprig of evergreen on the breast (See Regulation 38.21). The Worshipful Master's gavel, the Wardens' columns, the

Deacons' and Stewards' rods, the Tyler's sword and the Marshal's baton should be trimmed with black crepe, neatly tied with white ribbon. The Bible may be covered with black crepe.

10. While the body is lying in state in the coffin there should be placed upon the latter a plain white apron.

11. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden should join the procession of a particular Lodge, proper attention should be paid to him or them. They take a place after the Worshipful Master of the Lodge. Two Deacons, with white rods, should be appointed by the Worshipful Master to attend such Grand Officers.

12. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tyler, pass through reversing the order.

13. Upon arriving at the entrance of the cemetery, the Brethren should march in open order to the tomb or grave. If the body is to be placed in a tomb, the Tyler should take his place in front of the open door, and the line be spread so as to form a circle. The coffin should be deposited in the circle and the Stewards may cope the Great Lights at the foot of the coffin, and the Deacons may cope the Worshipful Master at the head of the coffin. The pall-bearers retire from the side of the coffin after depositing it. The mourners may be located at the foot of the coffin, or on either side, and the Worshipful Master and other Officers at the head. If the coffin is to be placed in a tomb, the Masonic service should be completed before the undertaker places the coffin in the tomb. If the body is to be deposited in the earth, the Brethren should form around the grave.

14. After the Clergyman shall have performed the religious services of the Church, the Masonic services should begin. (See No. 21.)

15. A Lodge in procession is to be under the same discipline as in the lodge-room.

16. Masonic funeral services are of two kinds: "Church or residence" and "grave." Services are held in the lodge-room, Church or residence only when they can not be conducted at the grave. The Masonic service at the Church or residence should not be conducted unless by special request of the family. The "grave" ceremony is always to be conducted at a cemetery. The ceremony in the Lodge-room is optional with the Worshipful Master.

17. In opening the Lodge, the Worshipful Master makes pro tem appointments to fill any vacancies among the Officers. When the Lodge is opened, he states the purpose of the Communication and the Brethren are instructed in their respective duties and positions in the procession and at the grave, which should be rehearsed. He selects some suitable Brother to act as Marshal and, if the procession is very large, may appoint assistants or authorize the Marshal to select them. Before leaving the lodge-room, the Worshipful Master should give any special instructions or information that he may deem desirable. When all is in order, the Brethren leave the lodge-room and go in cars to the appointed place of meeting, where they form under the direction of the Marshal. At the conclusion of the public service to be performed, they return to the lodge-room and the Lodge is closed. No one should leave the procession, either in going to or returning from the funeral, except in case of real emergency. (*Also see Reg. 38.42 for other options for Called Communications to conduct funerals.*)

18. When an Emergent or Called Communication of a Lodge is called to conduct a Masonic Funeral, the Worshipful Master should wear his hat at all times during the Lodge opening and closing except while prayer is being offered, including the Benediction. When the funeral procession arrives at the grave, the Worshipful Master should remove his hat and remain uncovered until after the Benediction. The provision for a Worshipful Master to be uncovered at a Masonic funeral service shall not apply when the deceased was a member of a religious group that wears a headpiece during a funeral service. It is not required that the Worshipful Master and Craft be uncovered at the funeral service of a deceased Brother who was a member of a religious faith or group that traditionally remain covered during a funeral service.

19. In conducting Masonic funerals, Worshipful Masters are authorized to use any of the funeral services in the Florida Monitor, or any arrangement of parts of such services.

20. The arrangements around a grave, as shown in the Diagram for grave-side services may be rearranged to meet prevailing conditions in the cemetery where the service is to be held.

21. The Worshipful Master may preside at a Funeral Service, or he may designate another to act as Master of Ceremonies. The minister may be requested to pronounce the Benediction instead of the Chaplain.

PROCEDURE FOR OPENING A LODGE
AT THE BEGINNING OF THE YEAR
FOR THE PURPOSE OF
CONDUCTING FUNERAL CEREMONIES
(Worshipful Master Opens Lodge in Master Mason

Degree using regular Opening Ceremony.)

WORSHIPFUL MASTER:

This Lodge has been called and opened for the purpose of conducting funeral ceremonies for our Brothers who depart this life during the ensuing year.

Brother Secretary, ensure that accurate records are kept of all funeral ceremonies conducted by the Lodge during the ensuing year and that each is reported at the next Stated Communication.

(Gives three raps to call up the Brethren.)

By authority in me vested, I now declare this Called Communication of (Name) Lodge No. _____, Free and Accepted Masons, adjourned, but continuously open during the ensuing year for the purpose of conducting funeral ceremonies.

Brother Senior Deacon, close the Great Lights. (Done.)

Brother Junior Deacon, inform the Tyler.

JUNIOR DEACON:

(Takes his Rod when addressed, goes to the outer door and opens it.)

Brother Tyler.

TYLER:

Brother Junior Deacon.

JUNIOR DEACON:

The Worshipful Master has adjourned the Lodge, take due notice thereof and tyle accordingly.

(Returns to his place and stands at attention.)

Worshipful Master, the duty is performed.

WORSHIPFUL MASTER:

(Gives one rap to dismiss the Brethren.)

PROCEDURE FOR CLOSING A LODGE
WHICH WAS OPENED AT THE
BEGINNING OF THE YEAR
FOR THE PURPOSE OF
CONDUCTING FUNERAL CEREMONIES

NOTES AND INSTRUCTIONS

(This closing ceremony is to be conducted by the retiring (outgoing) Worshipful Master. If held immediately prior to installation of the new officers, the Lodge will still have to be opened by the retiring Worshipful Master, either in Called or Stated Communication, and the incoming officers installed in that Communication, which then would be closed after the installation by the newly installed Worshipful Master.)

(The new Worshipful Master may then, at his discretion, call and open a Lodge in regular form in the Master Mason Degree to conduct funeral ceremonies during his term of office.)

WORSHIPFUL MASTER:

(Gives one rap.)

Brethren, let us come to order. (Done.)

Brethren, I am about to reconvene the Called Communication of _____ (Name) _____ Lodge No. _____,

and Accepted Masons of _____ (date) _____, which was opened for the purpose of conducting funeral ceremonies during the year now ended and to then close the same.

Brother Junior Deacon, request the members of this Lodge to come inside the Lodge room, and then close the door.

JUNIOR DEACON:

(Rises when addressed and goes to the outer door.)

Brethren, the Worshipful Master requests the members of this Lodge to come inside the Lodge room.

(After the Brethren come inside the Lodge room, he closes the door, returns to his place and takes his seat.)

WORSHIPFUL MASTER:

Brother Senior Warden, are all present Master Masons?

SENIOR WARDEN:

(Rises when addressed and answers affirmatively or purges Lodge if necessary.)

WORSHIPFUL MASTER:

(Gives three raps to call up the Brethren.)

By authority in me vested, I now declare the Called Communication of _____ (Name) _____ Lodge No. _____, Free and Accepted Masons of _____ (date) _____, reconvened in the Master Mason Degree.

Brother Senior Deacon, display the Great Lights. (Done.)

Brother Junior Deacon, inform the Tyler.

JUNIOR DEACON:

(Takes his rod when addressed, goes to the outer door and opens it.)

Brother Tyler.

TYLER:

Brother Junior Deacon.

JUNIOR DEACON:

The Worshipful Master has reconvened the Lodge in the Master Mason Degree, take due notice thereof and tyle accordingly.

(Closes the door, returns to his place and stands at attention.)

Worshipful Master, the duty is performed.

WORSHIPFUL MASTER:

(Gives one rap to seat the Brethren.)

Brethren, this Lodge has been reconvened for the purpose of completing those duties for which it was opened, and to close the same. During the period it has been open we have conducted funeral ceremonies for _____(number)

of our departed Brothers.

(The Worshipful Master or Secretary may read the names of the departed Brothers.)

Let us stand a moment in respect and memory of these Brothers.

(Gives three raps to call up the Brethren. After a period of silence, he says:)

Brother Chaplain, lead us in prayer.

CHAPLAIN:

(Gives the following or other appropriate prayer.)

Almighty Father, we thank Thee for the privilege of having known our departed Brothers and for their contributions to Masonry. Let time, as it heals the wounds thus inflicted upon our hearts and upon the hearts of all who were near and dear to them, engrave thereon lessons always distinct and legible. Let the loss of our Brothers increase our affection for those yet spared. We ask Thy blessing on the bereaved relatives and friends in the hour of their desolation and beseech Thee to fold the arms of Thy love and protection around them in their hour of need. And when our time comes, as it must to all men, may we be worthy of Thy love and meet Thy call with faith and courage. Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

(Gives one rap to seat the Brethren.)

(Optional: announcements, comments, minutes, etc.)

(The Lodge is then closed using the regular closing ceremony.)

FUNERAL AT GRAVE

(After the Clergyman has performed the religious service of the Church, the Masonic service should begin.)

WORSHIPFUL MASTER:

We have assembled here today as Freemasons to pay our

respects to the memory of a deceased Brother whose remains lie before us and to inter them with Masonic Rites. Brother Chaplain, lead us in prayer.

CHAPLAIN:

Almighty and most merciful Father, we adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode, one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-Seeing Eye is upon us, and be influenced by the Spirit of truth and love to perfect obedience—that we may enjoy Thy Divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory forever. Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are called to assemble among the habitations of the dead, to behold the “narrow house appointed for all living.” Here, around us in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, but they

heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, “Seek ye the narrow path and the strait gate that lead unto eternal life.”

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth that so soon as we begin to live, that moment we also begin to die. It is passing strange that, notwithstanding the daily mementoes of mortality that cross our path—notwithstanding that funeral bells so often toll in our ears and the “mournful processions” go about our streets—we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity—the powers of wealth, the dreams of ambition, the pride of intellect, or the charm of beauty—when Nature has paid her just debt? Fix your eyes on this last sad scene and view life stripped of its ornaments, and exposed in its natural setting and you must be persuaded of the utter emptiness of these delusions. In the grave, all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

While we drop a sympathetic tear over the grave of our deceased Brother, let us cast around his foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

Our present Communication and proceedings will have been in vain and useless if they fail to excite our serious reflections and strengthen our resolutions of amendment.

Be then persuaded, my Brethren, by this example of the uncertainty of human life, of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for Eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change which we all know must come, when the pleasures of the world shall cease to delight and be as a poison to our lips, and while we may enjoy the happy reflections of a well-spent life, the exercise of piety and virtue will yield the only comfort and consolation.

Thus shall our hopes be not frustrated, nor we be hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our Faith be evinced in a correct moral walk and deportment; may our Hope be bright as the glorious mysteries that will be revealed hereafter; and our Charity boundless as the wants of our fellow-creatures. And, having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves, when at last it shall please the Grand

Master of the Universe to summon us into His eternal presence, may the Trestle-board of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at His right hand.

(The Master, displaying the apron, continues:)

The Lambskin, or white leather Apron, is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, when worthily worn.

This emblem I now place on the coffin of our deceased Brother. By it we are reminded of the universal dominion of Death. The arm of Friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

(The Master deposits it upon the coffin.)

(The Master, holding a sprig of evergreen, continues:)

The evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, never, never die. By it we are admonished that, though like our Brother whose remains lie before us, we too shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave

with the exclamation, "Alas, my Brother!"

WORSHIPFUL MASTER:

(Deposits the sprig of evergreen on the coffin on behalf of all the Brethren present.)

Note— At the conclusion of the service, each Brother may individually deposit a sprig of evergreen on the coffin.

FUNERAL HONORS

(The Public Grand Honors are given in the following manner: Both arms are crossed on the breast, with the left over the right and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply on the thighs, with head bowed. This is given three times. While the honors are being given the third time, when the arms are crossed on the breast say: "We cherish his memory here." When the hands are extended over the head, say: "We commend his spirit to God who gave it," and when the hands are extended toward the ground, say: "And consign his body to the earth.")

WORSHIPFUL MASTER:

(Gives the Public Grand Honors.)

(The third time—with arms crossed over the breast.)

We cherish his memory here.

(Bring the palms together above the head, looking upward.)

We commend his spirit to God who gave it.

(Bring the hands quickly to the thighs with the head bowed.)

And consign his body to the earth.

WORSHIPFUL MASTER:

Inasmuch as it has pleased Almighty God, in His infinite wisdom, to take unto Himself the spirit of our deceased Brother, we therefore commit his body to the grave.

Earth to Earth.

(Earth being sprinkled on the coffin.)

Ashes to Ashes.

(Earth being sprinkled on the coffin.)

Dust to Dust.

(Earth being sprinkled on the coffin.)

There to remain until the trump shall sound on the resurrection morn. We can confidently leave him in the hands of a Being who doeth all things well; who is glorious in holiness, fearful in praise, doing wonders.

(The Worshipful Master then continues the ceremony:)

From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

In conformity to this usage, and at the request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, a parting tribute of our affection, thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

The Great Creator, having been pleased out of His infinite mercy to remove our Brother from the cares and troubles of this transitory existence to a state of endless duration, thus severing another link from the fraternal chain that binds us together, may we who survive him be more strongly cemented in the ties of union and friendship, that during the short space allotted us here we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer; we can only sincerely, deeply and most affectionately sympathize with them in their distressing bereavement; but we can say that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the Great Architect will fold the arms of His love and protection around those who put their trust in Him.

Then let us improve this solemn warning, so that when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

(May call for a song to be rendered.)

WORSHIPFUL MASTER:

Brother Chaplain, lead us in prayer.

CHAPLAIN:

Most Glorious God, Author of all good and Giver of all

mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and by drawing our attention toward Thee, the only refuge in time of need, may we be induced to so regulate our conduct here that when the awful moment shall arrive at which we must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death, and that after our departure hence in peace and Thy favor, we may be received into Thine everlasting kingdom, and there join in union with our friend, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

The will of God is accomplished.

BRETHREN:

So mote it be!

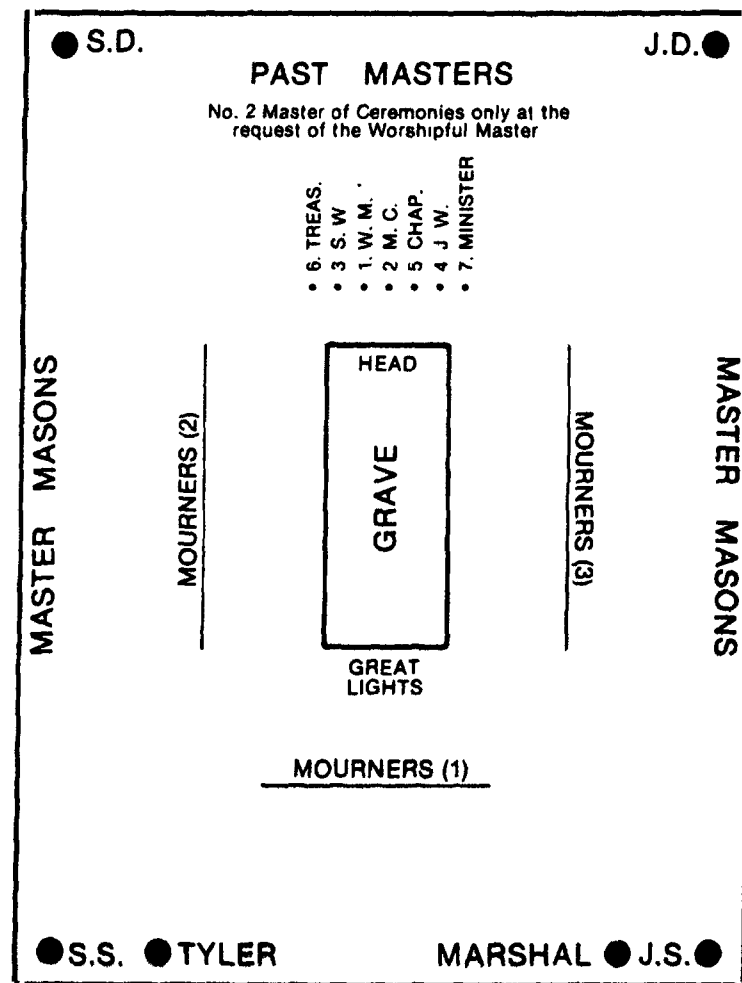
WORSHIPFUL MASTER:

From dust we came, and unto dust we must return.

BRETHREN:

May we all be recompensed at the resurrection of the just. Amen!

(Thus the service ends, and the procession will return to the place whence it came or be dismissed as directed by the Worshipful Master. Also see Reg. 38.42.)



Mourners may be located at either location as shown. (1, 2 or 3)
The Secretary Should be placed at a convenient place.

PRAYER USED IN CLOSING AFTER FUNERAL

WORSHIPFUL MASTER:

(Gives three raps with the gavel.)

Brother Chaplain, lead us in prayer.

CHAPLAIN:

Supreme Grand Architect of the Universe, in Whom we live and move, and have our being:—We do most humbly beseech Thee to impress deeply upon our minds the solemnities of this day. Grant that this afflicting dispensation may renew our faith in Thy wisdom and goodness, strengthen our belief in the immortality of the soul,—that most comforting tenet of our beloved Fraternity, and enable us so to live that we may number our days and apply our hearts unto wisdom.

Grant us Thy Divine Assistance. O most merciful God, to redeem our misspent time; and give unto us wisdom to direct us, strength to support us, and the beauty of holiness to adorn all our labors. And when our work on earth is done, and when our bodies shall return to mingle with their kindred dust, may we be received into Thy keeping to dwell forever in that spiritual house not made with hands, eternal in the Heavens. Amen!

BRETHREN:

So mote it be!

OPTIONAL FUNERAL AT GRAVE

WORSHIPFUL MASTER:

We have assembled here today as Freemasons to pay our

respects to the memory of a deceased Brother whose remains lie before us and to inter them with Masonic Rites.

Brother Chaplain, lead us in prayer.

CHAPLAIN:

Almighty and most merciful Father, we adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy Providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-Seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory forever. Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are called to assemble among the habitations of the dead, to behold the "narrow house appointed for all living." Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, but they heed it

not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the strait gate that lead unto eternal life."

From time immemorial it has been the custom of Freemasons to escort the mortal body of a Brother to its final resting place, where in fraternal sympathy the Masonic service of interment is given in his honor.

All that is mortal of our beloved Brother lies before us; the earthly house of his immortal life has fallen. It is the inevitable adventure of us all, which no wealth or honor, no power or station can avert. Once more we meet upon the level—the common level of a great sorrow. Let us remember that while we are but human, we partake, as well, of the Divine nature, and, as children of the Heavenly Father, have been taught to trust the power that doeth all things well, in death as in life.

One subject upon which Masonry sounds no uncertain note is the doctrine of the immortality of the soul. We have implicit faith that we shall meet again and be reunited with those whom we have long loved and lost for a while.

(The Master, displaying the Apron in his hand, says):

The Lambskin or white leather Apron is an emblem of innocence, and the time-honored badge of a Free and Accepted Mason—more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn. This emblem I now place on the coffin of our deceased Brother. By it we are reminded that through the universal dominion of death our Brother has

finished his earthly labor, and that his account now rests with God.

(The Master deposits it upon the coffin.)

(The Master, holding a sprig of evergreen, continues):

The evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us that shall survive the grave and which shall never, never, never die. By it we are admonished that, though like our Brother whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave *with the exclamation*, "Alas, my Brother!"

WORSHIPFUL MASTER:

(Deposits the sprig of evergreen on the coffin on behalf of all the Brethren present.)

Note— At the conclusion of the service, each Brother may individually deposit a sprig of evergreen on the coffin.

WORSHIPFUL MASTER:

(May call for a song to be rendered.)

FUNERAL HONORS

(The Public Grand Honors are given in the following manner: Both arms are crossed on the breast, with the left over the right and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to

fall sharply on the thighs, with head bowed. This is given three times. While the honors are being given the third time, when the arms are crossed on the breast say: "We cherish his memory here." When the hands are extended over the head, say: "We commend his spirit to God who gave it," and when the hands are extended toward the ground, say: "And consign his body to the earth.")

WORSHIPFUL MASTER:

(Gives the Public Grand Honors.)

(The third time—both arms crossed over the breast.)

We cherish his memory here.

(Bring palms together above the head, looking upward.)

We commend his spirit to God who gave it.

(Bring the hands quickly to the thighs with the head bowed.)

And consign his body to the earth.

WORSHIPFUL MASTER:

Inasmuch as it has pleased Almighty God, in His infinite wisdom, to take unto Himself the spirit of our deceased Brother, we therefore commit his body to the grave.

Earth to earth.

(Earth being sprinkled on the coffin.)

Ashes to ashes.

(Earth being sprinkled on the coffin.)

Dust to dust.

(Earth being sprinkled on the coffin.)

There to remain until the trump shall sound on the resurrection morn. We can confidently leave him in the hands of a Being who doeth all things well; Who is glorious in holiness, fearful in praise, doing wonders.

To the relatives and friends who are most heart-stricken at the loss they have sustained, we can only offer our most sincere and affectionate sympathy in this their bereavement, and commend them to the loving care of our Heavenly Father, Who looks down with infinite compassion upon them in the hour of their desolation and Who will fold the arms of His love and protection around those who put their trust in Him.

Brother Chaplain, lead us in prayer.

CHAPLAIN:

Almighty God, we ask Thy blessing as we turn from these solemn services to the no less solemn tasks of life. We have consigned our Brother to the grave, and with unfaltering trust we commend his Spirit to Thy care.

Gathering here such fresh experience of Thy love, catching here such glimpses of the exceeding glory that awaits us, may we feel that it is better to go to the house of mourning than to go to the house of feasting. And now, O Lord, we pray for Thy hand to lead us in all the paths our feet must tread; and when the journey of life is ended, may light from our immortal home illumine the dark valley of the shadow of death, and voices of loved ones welcome us to that "house not made with hands, eternal in the heavens." Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

Soft and safe to thee, my Brother, be this thy earthly bed. Fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties on this, thy resting place; and here may the sweetness of the summer rose linger latest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final, and in the springtime they shall bloom again. So, in the bright morning of the world's resurrection, may thy mortal frame now laid in the dust by the chilling blast of death, spring again into the newness of life, and expand, in immortal beauty, in realms beyond the skies. Until then, farewell.

Brother Chaplain, you will pronounce the Benediction.

CHAPLAIN:

Grant unto our Brother eternal refreshment and rest, O Lord, and let Thy mystic light perpetually shine upon him.

The Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us, and give us peace both now and forevermore. Amen!

BRETHREN:

So mote it be!

WORSHIPFUL MASTER:

Brethren, this concludes our service.

(Thus the service ends, and the procession will return to the place whence it came or be dismissed as directed by the Worshipful Master. Also see Regulation 38.42.)